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## *The Approaching End*

BY KORESH

**T**HE TIME is drawing near when modern and adulterated Christianity must give way to the science of the Lord's Gospel and Mission to the world. The time is at hand when the Gospel of Peace on Earth and good will to men must be substituted for the sham Christianity of the modern church. Already the "fig tree" puts forth her leaves, and the indications are that the Summer is nigh; even at our doors. The few are awakening to the consciousness of the significance of the Science of Life, and the difference between mortality and Immortality, corruption and Incorruption.

So far, mankind has passed through corruptible dissolution, except here and there the Way-Marks of the New and Living Way, the fairest example of which was the power of the Christ to demonstrate the efficacy of Obedience to Law. Jesus overcame Death and the Grave. This power he guaranteed by transmission to all who in this latter day, know the Science of the Law of God, and make the same application that was made by the Christ our Lord.

Awake now, sleeping Humanity! Loosen the shackles of ecclesiastical bondage which subjugate you; apply the Laws of Life and die no more. This is the Heritage according to the Promises of God voiced in his Revelation to man, and correlated in every prophetic indication of the Laws of Nature; laws concerning which, up to the present time, the world is ignorant. Know the Science of the Commandments. Keep the Law and die no more the physical death, which is in itself proof that the Fruit of the Tree of Life is not matured!



# The Flaming Sword

"And He placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the Way of the Tree of Life."

Volume XXII. No. 10

Whole Number 709

Estero, Florida, October 15, 1908. A. K. 68

## The New Jerusalem the Hidden City of God

Where the City of the Deity is Now, and  
How it Will Descend Into the External World

BY KORESH

**W**E OFTEN HEAR such remarks as these: "We do not understand what you say. Why do you not simplify your language, that we may comprehend your doctrines?" Especially do we find this difficulty among our readers, regarding the spiritual principles of the Koreshan Unity. If we state in the most simple English, the fact that the spiritual world is in the brain of the material human existence, we meet the same obstacle; namely, a misapprehension on the part of the materially thinking world which does not think spiritually, and therefore has not the slightest conception of spiritual existence and spiritual things. The spiritual world does not involve space nor time; therefore, if the mind thinks of size or form as belonging to spiritual existence, it thinks incorrectly and reaches false conclusions. There is that in the spiritual world which corresponds to time, space, form, size, weight, color, and number, but which is none of these as known in the natural world, by the natural functions and senses of the physical organs. Things are as real in the spiritual world as in the material and natural, but no more so.

There are two universal and perpetual qualities of existence; namely, spirit and matter. Without the perpetual existence of the two, there could be no continuance of either; they are interdependent and co-eternal. They are the sperm and the germ of reproduction, and, therefore, of perpetuity. The denial of the existence of matter is a denial of the existence of one half the universe; and the attitude taken by a certain class of antichristian propagandists concerning the organs and functions of sense, destroys the rational faculty and the powers of criticism and discrimination. There is nothing so detrimental to the powers of the human intellect, as the universal denial of all that the mind has a right to comprehend through the only faculties in its possession for the apprehension of the truth.

There has been a war in the spiritual world, between

Michael and the dragon. The draconic spirits have been precipitated according to and in fulfilment of the vision of John the Revelator. These draconic spirits, in the spiritual world, had lost the conception of the existence of matter in the natural world. They comprised the *debris* or waste of the activities of the intellect of the spiritual spheres in which they were, and when cast out and thrown down (precipitated) they descended into and lodged in the minds of the antichristian receptacles, whose love of the falses and evils of life causes them to rejoice in a doctrine which destroys the responsibility for the violation of law. "There is no sin, therefore, what I do is justified. There is no sin, therefore, there never was need of a Savior of men, because there is nothing to save."

In giving an exposition of the character and place of the New Jerusalem, we shall not so much attempt to furnish logical argument, as to emphasize and declare the facts of what we promulgate. John saw in vision, at the beginning of the dispensation, what was to transpire later in the progress of the dispensation toward its close. In his description of the vision of the New Jerusalem, he announces the fact of her existence and descent in the following language:

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

The New Jerusalem is the central city of the spiritual world. The center of the spiritual city is the Lord himself, in his spiritual state and degree. This city is the aggregation into itself of those who have become spiritual angels and are redeemed from among the spirits who have gone out of the bodies of the natural



and material people who have died in the natural world. "These are they which came up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." They are spiritual angels spiritually redeemed; they are not the highest angels, nor is angelhood the highest condition to be reached by man in his progress toward the divinity of his goal and destiny. The sonship promised to man is a condition supreme above all the angels. "As many as received him, to them gave he power to become the Sons of God, and even to them that believe on his name."

One of the supreme aspirations of all angels is to become the Sons of God. It is for this reason that the New Jerusalem reaches the desire to descend and become one with the man whom God raises up as the husband to meet the Bride. The New Jerusalem descends as the doctrine of the new life in man, for this doctrine is communicated as spiritual entities, not as mere words. In the descent of the New Jerusalem the tabernacle of God is manifest, for the declaration, "Behold, the tabernacle of God is with men," immediately follows the statement: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The descent of the New Jerusalem is the manifestation of Elijah the Prophet, who is also the tabernacle of God.

The New Jerusalem which is above and is free, is the mother of us all. She is therefore the woman taken from the strength (rib) of the man upon whom the Lord caused a deep sleep to fall. This is the fall (declension) of the church, including the Lord, the head of the church, into the night and sleep of the mediæval ages, the Lord himself being this man. The Lord was the central star (astral nucleus) of humanity. The invisible Divinity within him was the central star of the universe, the personality of the Lord being the visible clothing of the invisible Godhead. In the Lord's theocrasis, after his physical resurrection, his visible personality or individualism was absorbed into the central identity and individualism of the conscious heart of the universe, the visible Lord becoming the invisible and eternal Godhead. Ascendingly, the Messiah (Christ), the Son of God, entered into the conscious unity of the everlasting Father. He was not, in his ascent, absorbed into an ocean, either of conscious or unconscious existence; he attained to the point of overcoming, and sat down with his Father in his conscious throne, where he is the eternal Godhead. At the time his absorption into the conscious throne of the invisible Godhead took place, there was also a precipitate of spiritual energy, which has been denominated the Holy Spirit.

The Holy Ghost was the veritable substance of the Lord's life. It was this substance proceeding from and constituting the Lord's flesh and blood, mutated to spirit and absorbed by the church, which constituted—in the church—the fulfilment of the Lord's declaration: "My flesh is meat indeed, and my blood is drink indeed. \* \* \* Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last

day,"—end of the dispensation. In the spiritual (electro-magnetic) combustion which dissolved the Lord's body and converted it to spirit, he ascended (converged) into the focal point of the universe, while at the same time he radiated, in his descending spirit, which was the animal life of Deity, into the body of the Christian development. Hence the Lord, the Word, the two witnesses, entered into the church, to pass into the common declension of that body, and to take upon himself the sins of the world. It is therefore declared, the two witnesses lay dead "in the street of the great city [the Catholic and Protestant churches], which spiritually is called Sodom and Egypt, where also our Lord [the Word, the two witnesses]" lay dead for a time, times, and half a time. This was during the dark age of the world.

It is during this period of inanition, that the woman, the New Jerusalem, is gathered up and formed into the woman who, descending out of heaven, meets the resurrecting bridegroom. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." The result of this marriage may be seen by what follows the marriage ceremony:

And I saw heaven opened [the illumination of the Messenger of the Covenant] and behold, a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God.

There is a vague conception of this truth in the mind of the Buddhist and Theosophist, denoted by Shambhala, a city mentioned in the Puranas. In this city appears the rider on the white horse, *the white horse Messiah*. He is to appear before the termination of the Kali-Yuga, the black age. Of course, he is to come in the *heavenly mountains*, the altitude of science and its application to life. The Himalayas, the type of the heavenly mountains, are supposed by the Buddhistic philosophers to be the veritable place of the appearance of the Messianic presence.

It "was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the *righteousness* of saints." As the Lord himself is the righteousness of saints, she is necessarily clothed upon with the Lord Christ. This is the reincarnation (resurrection) of Elijah the prophet—Elijah meaning God the Lord. "And he saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb." The marriage supper is the conjunctive unity of God and man, through the office of Elijah the prophet, who is the rider on the white horse, and who is also the "angel standing in the sun," in illumination, and who cries "with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God." To ride on the white horse is to come into possession of the knowledge of the laws of chastity, which is the white stone.



The New Jerusalem will descend out of heaven through the succession of her twelve foundations, twelve principles reduced to practical order in the organization of society and government in the earth. The first foundation of the New Jerusalem was jasper;—this is a white stone. It is the principle of chastity; but as principle cannot exist in use until practically applied in life, this principle must be embodied in a personality, through whom it may be wrought into practical performance. Commercial chastity, whiteness, purity, must be operative in every domain of activity, in the Ecclesia (the church life), in social life, and in the secular world. Such a correction of commercial abuses in every sphere of activity as to render commercial wisdom legitimate from the point of the highest standard of righteousness, must obtain. In this must essentially and primarily be involved the recognition of the manifest King of kings and Lord of lords as the Messianic incarnation. He is the rider on the white horse, Elijah the Prophet, the King of the new dispensation, the Messenger of the Covenant (conjunction).

The recognition of the Lord as the tangible and objective personality at the end of the age, is an absolutely essential prerequisite to the universal baptism, upon which the world depends to inaugurate the divine life in the world. We are upon the verge of a great baptism. This will proceed from a theocrasis which will begin centrally in one man, extending to include a central group formulated to constitute the great biologic battery, the principles of which are known only to Elijah the Prophet. From this group the conflagration will extend, to include the thousands who are worthy to enter the fires of purification. Thousands will dissolve in the world's conflagration, and thus will be fulfilled the predictions as to the burning up of the world at the last day,—end of the age. This conflagration has no reference to the destruction of the physical cosmos, but to the people who are to constitute the new genus, the sons of God. The second principle includes the laws of organic unity, the construction of practical government on the basis of equity, equations of the industrial system, and the equitable distribution of the wealth of production.

### The Great Essentials of Salvation

The Keeping of the Law  
& the Spirit of Worship

By KORESH

“**G**OOD MASTER, what good thing shall I do that I may have eternal life?” This question was propounded by a young man of great wealth, to one who, of all men, had the authority and ability to make the unequivocal, positive, and enduring answer, a reply that holds the same force today as when uttered from the immaculate lips of the Jehovah Eloah—Jesus the Christ of God: “Keep the commandments!” Can it be possible that while the Lord regarded the law of God as the all important thing, those who are self-appointed to represent him in

every pulpit of the land declare that law abrogated, and a blind faith to be the all essential prerequisite to immortality?

The Lord from heaven came in his own divine human to keep the law, and he fulfilled it even to the very sacrifice of life—which the law itself includes. He did not fulfil the law that other men might be released from its obligations and responsibilities; his fulfilment of the law of God entitled him to the covenant relation, into which he entered through obedience. It is not generally known that the so called commandments are such to those who are *under* the law, but to those who have come into obedience they become the indenture of a covenant relation with God; this means that they are conjoined precisely as the Lord Jesus was conjoined, according to his declaration: “I and the Father are one.” “As I am in the Father, and the Father in me, I in you and you in me.” The world, having failed to come into obedience, so far, cannot yet claim the covenant or promise.

The Son of man learned obedience through suffering. He was the first-begotten from the dead, the first to fulfil the law, and from the dead to come into life. This does not imply that Jesus was the first to arise from the natural grave, for Lazarus and others were resurrected before He arose from the tomb of Joseph. It means that He was the firstfruits of the immortality of the body; the first one to come from death into the fruit of the immortal flesh, after the fall of Adam, he being the same Adam in his return to obedience, therefore the second Adam. He learned obedience through the succession of embodiments through which he passed in the generations bringing him to his Sonship as the Son of man—the Son of God. The Lord from heaven fulfilled the law in person; he fulfilled it in the body, in a life generated in the world. Having fulfilled it, he was made the Seed of redemption to the race, being planted by the operation of the Holy Spirit—this Spirit being the substance of his personal form—and manifested through the dissolving of his body in his theocrasis. He was planted in the race that the entire humanity receiving that Spirit might, through regeneration, be brought in this world to the quality of life attained by him; that is, that they might also be made as perfect as he was, being enabled to fulfil his word—“Keep the commandments.”

The church has passed its age of grace or mercy. This age was essential because the world had not ripened to the possibility of ever comprehending the purport of the commandment and covenant, to say nothing of the possibility of keeping the law of life inviolate. The science of the law of God is now manifest; the time for man to keep the law has come. “Thou shalt have no other gods before me” involves a true, unquestionable conception of God's character; because to keep the commandment involves the principle of true worship, which is true love, and no man can love that which he does not know. Who is the true God, whom to know is eternal life? What may have been His personal manifestation at the beginning of the Christian age,



does not settle the question of who the Lord is, and the new Name in the beginning of the Aquarian dispensation. "I will write upon him my new Name." This is declared of the one who shall overcome as the Lord Jesus overcame. True worship in this age depends upon a recognition of that Name when written, and to confess that Name is the fulfilment of the first commandment.

### The Age Ending In Conflict

The Great Climax of Revolution  
Culminates the Dispensation

BY KORESH

**I**T IS USELESS for the people to rely on what any political party may offer as a pledge for the correction of the trust plague. The trust is the money power; it has come to stay until the end. Those predictions founded upon the philanthropy of the millionaire are falsely predicated, and are only intended to deceive.

In the secular world there is no god but money. The worship of this god is the worship of mammon, and this love is the beast which, in the beginning, was more subtle than any beast of the field which the Lord God had made. "But," you will say, "if this is an evil god, or an evil beast,—this love of money,—then God did not create it." We answer: "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." Why does the Lord create evil? Because he cannot help it. Evil comes as the reaction from good, and the voluntary power and process by which the Lord creates good reacts in the involuntary of the Lord, by which the Lord involuntarily produces evil.

The love of money and the money power, constitute the love and power through which the great climax of revolution terminates the dispensation. No political party can effect a cure for this great evil. Money is too powerful, and the heart of the human race is too corrupt and susceptible, to withstand the sinuosities of the great serpent. There is no hope for the world but in the revolution of the heart itself; and this can only come through the breath of God in man, in a new baptism about to be poured upon the world.

When the Jewish church reached the limit of its corruptibility (when the dispensation had attained the fulness of its iniquity), it was obliterated in the bloody catastrophe in which the age terminated. Before the end came, God breathed upon the people through the operation of the Holy Spirit. The Spirit overshadowed the world, because the source of the Spirit had been manifest in the personality of the Lord Jesus. Had there been no Lord Jesus, there could have been no baptism. The Christian age will end in a greater revolution, in a greater catastrophe; but before that great and dreadful day of the Lord, now at hand, Elijah the prophet—God the Lord in person, will appear to inaugurate a greater baptism than that by which the Christian dispensation was ushered in.

The battle of Gog and Magog cannot be averted by

any cries of peace! peace! The time of peace has not yet arrived. Peace will come after the great conflict. In our prediction of the coming of the great crisis and catastrophe, we are now merely giving the warning of what will come in the secular domain of human activity. The battle of Gog and Magog will also be fought on the social and religious planes of life, and the dispensation will terminate amidst the three great woes.

Is the world growing better? It is reaching the climax of its glory and perfection in the manifestation of the Sons of God. It is reaching its disaster through the degeneracy of the masses of the people whose love is in the competitive system, which is begotten of the devil and born of hell, and is diametrically opposed to the principles and practices of communism as ordained of God, and made operative 1900 years ago through the office and mission of the Lord Jesus, the Son of God and Creator of the universe. The new dispensation will begin in an organic communism, the direct outgrowth of the planting of the Lord Christ in the soul of the human race.

We rejoice in the heading up of the money power. We have made these predictions for thirty years. The centralization of the wealth of the world is the false imperialism which, when fully ripened, will inaugurate that other great battle—the battle of Armageddon. This is the power of evil against truth and good, the Imperialism of Jehovah. This battle is that of the wealth of the world and the power of the competitive system against the riches of truth, equally centralized and all powerful.

There will come a great conflict. This is not the battle of Gog and Magog, but the battle of Armageddon. It is the final power of the hells against the power of God and his Anointed. God himself will end the strife through his power to conquer the world, and in this power alone is the hope of the world against the evils into which the great political powers of the nation and the world have led us. Koreshanity is the ark of safety. God has prepared this place and ark of safety from the storms of revolution about to sweep the face of the earth, the storms through which the old heavens and the old earth will be made to pass away. The old church and state are grown hoary with age and iniquity; with the besom of destruction they are to be swept away in the new light and glory of the ages.

### Progress Through Dispensations

How the Trees of Humanity  
Bear the Fruit of the Ages

By KORESH



**A**S CHRISTIANITY was the outcome and fruitage of Judaism (we mean as ordained in its inception and purpose to gestate the Logos) so Koreshanity is the outcome and fruitage of the Christian system. The great ethnic tree, the Abrahamic, the trunk of which was the House of Judah, brought forth the Logos, the eternal, living Word, and with him the church in which the Logos was dissemin-



ated. The old tree, having matured its fruit, passed away with the old dispensation, fulfilling the common law of growth and decay; but not until it had dropped its fruit for the progress of another dispensation and the development of another tree—the Christian.

The Christian tree, like the Judaistic, having brought forth its fruit will also pass away. The old heavens and the old earth—the old church and state, will pass away and there shall be new heavens (church) and a new earth (state) wherein dwelleth righteousness. This new church and new state will be the Koreshan Unity formulated into its orders, genera, and species, with its courts and degrees established and grouped according to the laws of order.

Dispensations are regular in their beginnings, careers, and terminations. They succeed one another according to the regular order of the law of progress and retrogress. Every dispensation has its beginning or inception, its progress or career through its various degrees or stages, and its decline and termination. These beginnings and endings are definitely marked, not merely as to their biological and anthropostic revolutions, but equally by the time-markings as determined and defined in solar, stellar, planetary, lunar, and terrestrial denotations. The movement of the sign on the ecliptic and equator, or the change of the relation of the equatorial cycle to the ecliptic, and the changes of the relations of the colures to the equator, comprise definite time-markings and indications that are unmistakable in the determination of events and the limitations of ages or dispensations.

Every dispensation is the progress of a career intended not merely to determine its own status, but to produce the fruit and impetus of evolution for the succeeding cycle. This being true, every age or dispensation must contain its own matrix or womb for the gestation of the fruit of the next or succeeding age. Were this not the case, the age would die and no age would succeed it, because there would be no fruit to give impulse to the age to follow. The impulse of the Piscatorial dispensation was derived from the fruit engendered in the progress of the Jewish dispensation; its nucleus being the central germ of life gestated in the womb of the Abrahamic age, or the age of Aries. This germ was Jesus the Lord. The momentum of the age following the Jewish or Abrahamic, was impelled by the infusion of the Lord's body converted to spirit and disseminated in the church that received it. This matriculation—the process of entering into the matrix or womb—insured not only the progress of the age, but the creation of the fruitage (conditions) for the succeeding matrix.

There can be no evolutionary progress without the womb or matrix in which to gestate that advancement, hence the Koreshan dispensation, or the age of Aquarius, will be marked in its career by a new church to follow the scattering of the old one. There can be no progress of any age but through its matrix of gestation or reproduction—regeneration; therefore the union of the Koreshan church with the Koreshan state is one of the fundamental factors and assurances of the successful issue of the Koreshan purpose.

The Koreshan system will be distinctively noted by its union of church and state, the ecclesiastical order being designated specifically by its return to the primitive purity of the early Christian church, with the advantage of the scientific advancement of the last two thousand years. The Koreshan System will inaugurate a movement whose plan is not only devised, but its practical methods are in progress, and in a short time the world will be startled at the peaceful revolution which is not only rapid in its activity and universal in its scope, but simple in the practical working of its principles.

## Thoughts are Things

BY KORESH.

**L**ET THE READER grasp emphatically and absolutely the idea that the thoughts of the mind are actual, substantial things; that the mind itself is veritable substance. Let it be also known that as the mind goes out or thinks out, the substances of thought flow out. The substances of the mind flow through the external senses, but they also flow down into the body. These thoughts flow where they are directed, and are of the kind in which men are begotten and educated. If men are educated falsely and begotten evilly, under evil influences, the thoughts of the mind flow falsely to do evil things. Thus they are dissipated and lead to dis-integralism. Now, let man be educated to believe that death is finally to be overcome; such an education will be in harmony with his desire to live. The song, the music, the aspiration of his being, will be in rapport, in harmony, with his education. Fear will be dissipated, and there will be no conflict between the aspiration and the expectation begotten of the true science of life.

Jesus was the embodiment of the divine attributes, the manifest form of those attributes. He differed from other men, in that he was the manifest life of the world, while other men are in the form and quality of death. He said, "I am the way, the truth, and the life." He could not be the Savior of the world except he was the embodiment of the salvatory attributes of the saving potency, the divine good and the divine truth.

## Incarnation and Insanguination

BY KORESH.

**A**S ONE PERSON may put forth thousands of personalities, so one personality may project himself down through the line of anthropostic life and aggregate to himself the spirits of all the personalities thus put forth. This is reincarnation if it is in the line of the reproduction of the will or the affectional principle. The will and the wisdom principles are two distinct qualities or properties; when the will is embodied, we denominate it the flesh, that is incarnation; when the wisdom is embodied, that is insanguination. The one is the manifestation of the flesh; the other, the manifestation of the blood. One is the flesh and the other is the blood of the covenant. In Koreshan nomenclature and classification, these two conjunctions or unities between man and God are kept perfectly distinct. Elijah represented the blood; Jesus represented or constituted the flesh.



# The Indicia of Human Progress.

BERTHALDINE, MATRONA.

## THE BURDENS OF APPROACHING WAR

How They Fall Heavily on  
the World of Womankind

**I**N VIEW OF THE FACT that it is the privilege of every one forewarned to be forearmed, the final war of a militant world being imminent, it is the duty of the American people to furl the sails of their ship of state and prepare for a whirlwind of perils by land and sea. The number of men that the inpouring hordes of Orientals will have to be met with, will pass all precedent estimates of our nation's army needs.

The general tendency of warring Orientals has ever been to destroy as many men as possible and preserve the women and children as captives. War invariably throws the greatest burdens upon the hope and home preserving women. The better equipped American women are, for the inevitable burdens of the approaching war, the better for every phase of human progress. The noticeable turning of women to scientific agriculture promises much future relief for the escaped of the nations. The time has come for the daughters of Joseph, as the seven revived churches or new planetary orders, to mount upon the wall, and transmit the eternal light and life of truth to the world.

It is for the Founder of the Koreshan System to remanifest the Motherhood of Deity to the world, by the consecration of all the forces of progressive womanhood to the salvation of the God-Man. The service of this entire consecration of womankind will demand of them the vigorous exercise of many long latent talents and functions. The Almighty has made known his choice of a preëminent woman among women, to be transformed by the renewing of her mind, to become his express image and likeness as to his constructive femininity. Women scientifically aware of this fact will not be slow to follow the Messenger of this new covenant of Deity for the regeneration of his divine humanity in maternal form. Those following him while yet it is the dawn of earth's new day, know that he is rapidly turning the world to a new system of industrial education that is giving to woman this renewal of her love for agriculture, and for the beautifying and the fructifying of all the kindly possibilities of the earth.

The best work of the world along this line will create a superabundance of mercies in the time to come of greatest need. The sunny South, with its easily worked garden soil, offers the finest of fields for co-operative agriculture, and all kinds of gardening work of the easy, happy sort that will admit of song and exercise keeping together. In the antebellum days of our history, the southern fields were filled with singing Ethiopians, brought here by the Almighty to be finally reincarnated as the ethnic foundation of a new native and perfected natural American race. Their songs have largely died out of the cold wage slave of today,

but the comforting spirit of them will be revived and revered in the new American race to come.

The spirit of agriculture in its finest forms will lead the way of the industrial life of the future, for with the plumb-line of commercial integrity for the radius vector of the chord and arc furnished by the science of the new cosmogony, all will know that the earth is the Lord's with the fulness thereof, and will delight in her culture for eternal life. Earth culture, alchemico-organic and organo-vital, will ever constitute the fundamental science of the new earthly educational system provided by the new heavens, wherein dwelleth righteousness. The divine love of God for man as his own image and likeness, and of man for his neighbor, God, is all that makes the earth's life worth living, and the earth worth cultivating.

"Welcome" is written on the door of every avenue to the sunny South. All who would inherit the earth with the Lord, in obedience to his law of love for God and the neighbor, will find the vitellus of earth's new form of civilization to be located where "no stormy winter enters." In this scientifically selected vitellus, the new dispensation, the kingdom of heaven in earth, must find its cradle of true progressive liberty. The long foretold Founder of that Holy City, of which the old Jerusalem of Judea was but a type and ensample, is not ignorant of the movement of the "sign" in either the physical or the anthropotic heavens; and all who would escape the wrecking of the old order must hear and obey his call. It is written, "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord." War is imminent, and the Prophet is here to be heard and obeyed.

"The Assyrian shall be there." The age of reason has come. The Almighty himself has promised to be our visible Redeemer in this age of reason—of both true and false reasoning. That reasoning is true to truth which begins with a demonstrated premise, originating with the man with the plumb-line of universal commercial integrity. This cellular universe of life has produced one such man, the promised Prophet of the truth in its most universal and also in its least and most personal form. He is here to reason with men for their deliverance from sin and all its concomitants. Men, all true men, are therefore here to hear and obey.

War makes men appreciated, and men like to be appreciated. So do women, the outcome and makers of men. Women count themselves as no by-products nowadays. The suffragettes certainly do not. The Salvation Army has been flaunting the war cry of the scare god a good many years; now a war cry of another sort—that of Shiloh, the great Peacemaker—is being shouted from the housetops, and the yellow peril is a thing almost believed in to be delivered from, by the least scary. Sober old statesmen with easy-going ways, are talking of a possible war with Japan.



The little two horned, meek looking power is aroused up and is speaking great swelling words with a voice like a lion. Japan is backed by the pagan Orient to punish modern Christendom for its commercial iniquities and the gain of commercial supremacy. Japan knows that Christendom's righteousness is like that of the scribes, pharisees, and hypocrites, who made void the law of love to the neighbor, and fattened on the graft and greed of usury.

Young America needs a flogging to make him honor his most ancient Father-Mother God—Eloah-Jehovah—by showing respect for the one law of universal righteousness and peace. The flogging is painful to contemplate, and worse to take, but it is destined to be fatal to nothing but the wickedness of the nations. After the war is over, the Mikado of the elder nation will serve the "Mikado" of the younger "new nation to be born in a day." The Japanese Mikado and the yellow peril Empress are thorough going old parties. Both are well equipped with the wisdom of ancestry worship to teach young America the worship of the Wisdom of the most worthy of all ancestors, the God of all nations, the visible Son of man, the Son of God.

To have wickedness destroyed in America, the tares all burned away, would make it, anthropostically speaking, the finest "wheat" producing nation in the world. This it is destined to be, for a grand cycle of universal peace. Japan has taken the sword, she will also perish in her turn, as to her own wickedness, by the sword of the Lord and Gideon. The nations will learn war no more after the final fight to the finish for the commercial supremacy of the new cosmos.

#### "The Garden of Cyrus"

"THE GARDEN OF CYRUS"—so runs the heading of an article in a recent number of *Notes and Queries*. We are glad to have the phrase impressed upon the world, for CYRUS is the prophetic name given by the great prophet Isaiah, to the seventh manifestation of man active in the Messianic function of a world baptizer, or builder and maker. As the time is ripe, according to the most scientific estimates, for this personality to be present, many are looking around for his famous "school garden of thought" or College of Life.

The Lord of old is reported as walking in the cool of the day in the garden he made. He took the opportunity of his walk and conversation with men, to make a final disposition of their sin and uncleanness, till he should come again. He established a protectorate over his garden, providing for the sustenance of the Tree of Life. To the unregenerate, the Lord comes as a serpent to make them wise unto salvation. The confessedly naked and ashamed are those profited by the knowledge of good and evil; made wise and renewed in youth, they remember their Creator, and recognize the Tree of Life. They do the commandments of the law of its being. They eat of its fruit, and are appropriated by it, and go no more out of the sphere of its life saving activities.

The writer about the garden of Cyrus has somewhat to say about "the quincuncial lozenge" as one with it. The garden of Cyrus is but the reflection of the Lord in glory, in the midst of which he stands confessing that without him is not anything made that is made, whether it be good or evil. As the apex of the cone of the vortex of the grandest of all the great cycles, the one enabling all men to know good and evil, he stands, inviting men to partake of the fruit of the Tree of Life and live and be alive forever more.

The physical universe of known form and function is the visible garden of Cyrus. "In it," says our writer, "darkness and light hold interchangeable dominion and alternately rule the seminal state of things, and that light unto Pluto is darkness to Jupiter." This looks like all around fair play. Somewhere we read that "at evening time it shall be light;" of a time when there is "neither light of the sun nor of the moon." That must be the time when "the Lamb is the light thereof;" when the Lord God giveth them light.

Just now we seem to be having a reign of the plutocrats; so Pluto must have been having it all his own way for sometime. The advent of Jupiter must be due, to shed some of his search light on Pluto's subjects sitting in darkness. The Almighty Jehovah promised to usher in his day with the coming of "the Sign of the Son of man." This is a sign attended with so great a light that it was named centuries ago, "Cyrus the Anointed," and is to be so attractive to all Israel, that it was denominated "the Shepherd and Stone of Israel." The Sun of Righteousness, who is to rise with healing in his wings, or knowledges for the healing of the nations, was declared to be the possessor of "the bright and morning Star," or mind that was in Christ Jesus.

The discipleship of this Jupiterian mind will not be hard to find in any sense of the word, nor the garden of Eden, when once the *flaming sword* has heralded the way to it. Even now the light of that sword is blinding to the plutocratic world. Thousands disturbed by its unaccounted for rays, are flying about agitated like owls and bats bewildered by the approach of day. Once transformed by the renewing of their minds, and made eagle eyed by polarity, these now blinded ones may mount on eagles' wings to the throne of the universe, and once for all see it as the Lord in glory sees it; and with him pronounce every tree in the garden good after its kind—that is, appropriate to its own divine as well as diabolic uses.

#### The Message of a Daring Man

FOR A MAN to be saying with reason well founded in science, "I am the promised Sign of the kingdom of heaven in earth,—i. e., the New Jerusalem incorporated"—is an astonishing thing. Can such a man be sane? The charitable would exclaim, "He should be inquired of." The expectant and reasonable would declare, "His claim to the acquisition of an absolute science destined to make all things new, should be tested. Pride of intellect, in light that can be proved darkness, is sheer folly."



Since 1870, a man has been declaring in cities and towns, from New York on the Atlantic, to San Francisco on the Pacific coast of the United States, and from Chicago on the Lake shore of Illinois, to the coast villages of South Florida, that he has demonstrated and can demonstrate again, that humanity, of which the God-Man is the origin and destiny, inhabits a cellular universe. He declares that the material "firmament," rind or shell of the hollow globe universe, is a voltaic pile of metallic, mineral, and geologic strata, so superimposed, according to specific gravity, that forces, life producing, are generated by this unique, life infolding, self impregnating universe, which correspond to those of the humano-divine Maternity of the race of man.

The forces of the great physical or alchemico-organic battery cell, so focalize and materialize at the approximate center, that they form a center of gyrating activities of circumferentially vitalizing forces. The most interior stellar nucleus, like radium, has the potency to generate that which corresponds to it, in its transmutation to helium, and thus supplies from itself the forces expressed as the light, heat, etc., of the sun, moon, and stars. These forces are distributed through the media of atmospheres, at points where they meet and unite for the ecstasy of giving the light of life to those who sit in darkness. They are visible to mortal men only in the most nigh and dense atmosphere. Mortals call them the heavenly bodies. Traced back to voltaic pile origin, they are about as earthly as heavenly.

To those accepting this Man on the basis of his science, all his sayings and doings are the best indications of human progress, past and future, that there are to be found. This man, projecting all this new thought of the Ancient of Days and the beginning of years, into the world, has been the primary source of all the vitalizing, or quickening of the minds of men for the last thirty-eight years. Like Elijah of old, he has been determining men to decide who is the legitimate Almighty of this cellular universe.

The whole thought world of aspiring progressive humanity, is a hot bed of ferment of conflicting thoughts. This conflict, primarily in the spiritual or thought world of humanity, has precipitated into the natural world of human activity, every kind of a normal and abnormal conflict of practical human activities. So we have people ever speculating as to what astounding thing will happen next. "Where are we at and up against anyhow?" is a common saying. Whether we will or no, thinkers are all up to the inevitable task of answering a great cosmogonic proposition, by determining for themselves its truth or fallacy. Why? Because thought about a little rationally, it will be seen to have an almighty bearing in defining the future of every man, woman, and child that inhabits the universe, if one doesn't inhabit it.

Each egoistic entity of the great aggregate of humanity, has either a divine or diabolic origin and destiny, or both. The man is here who claims to be able to prove to you that you have both. He gives evidence in first class credentials, of being the long antici-

pated "Sign of the times" called Aries, now due to be in Aquarius. The wise unto the salvation of the world, which must include our readers, will understand all that he has to say to men, and why he says it.

#### A New Solution of the Servant Problem

A BRIGHT INDICATION of human progress is seen when human beings are put to do the work they are best adapted for, irrespective of age, sex, or any mortal human established customs. It is a fact that the general mass of women are no longer equal intellectually, morally, or physically, to bearing vigorous children. Good common sense stirpicultural laws should decree that women should rest from their customary labors for the good of the whole human race. They should be encouraged by men to recuperate and improve the average type of womankind.

This does not mean that women should become lazy. A change of scene and occupation of the most radical sort, generally affords the best kind of rest, other things being equal, to make the change recuperative. There is a very general longing on the part of progressive women, either to reduce domestic service to the minimum of labor's demand on their strength by labor-saving implements, or by the aid of the exceptionally strong of their sex.

We have just read of a plan hit upon by an English society to settle the fate of the "servant problem" and the military reserves at one stroke. The society is called "The National Association for the Employment of Reserve Soldiers." The plan is to place the reserves in households as cooks and generally useful men. Some who have been tried as such, are reported as being "quick, neat, and of perfect discipline."

The French people have long attested to the value of men in household service, and in the larger establishments in all positions commonly filled in this country by old worn women, domestics, etc. Men average stronger than women, and house work, to be well done, requires great physical strength. It is a fact well worth considering that when men do work for women, they do better work than when they do the same work for men. It is equally true that women, as a rule, work much better for men. This as it should be; they should be mutually admirable on all planes of good practical uses.

Camplife has proved a good school for cooking, mending, and cleaning to many a man. The good home makers of Brooklyn are reported to be expressing a willingness to give respectable, unemployed men a trial in their domestic service. With the rapid increase of co-operative institutions of all sorts, we think women may safely anticipate a relief from domestic service as now enforced, upon the sex basis.

In the very near future, only those men and women will take it up who feel physically equal to it, and are attracted to its possibilities of great usefulness, by virtue of the gifts of home making latent in them. Such will highly exalt their calling of domestic artists or scientists, to rank with those of artists and scientists of other spheres. In the coming unity of college, church, and state, all callings of public service will be honored according to the varying qualities of excellence possible to manifest in every variety of service. Invidious distinctions on the basis of the diversity of gifts will be forgotten evils of a forgotten past.



# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## THE FAITHFUL SHEPHERD

October 18, 1908

**T**HE GOOD SHEPHERD goes before his flock, and all his solicitude is to lead them into green pastures. Where the ground is rough, he stoops and carries in his arms those who are weak. He never leaves them in the wilds where the thorns tear their fleece. He leaps across the chasm in the mountains to rescue the one that is trembling on the brink. He casts off his clothing, and springs into the running water to snatch up the sheep that has fallen. By and by he comes to a grassy hollow. He is spent by his exertions, and would fain rest beneath the shade of some spreading beech with his flock disporting themselves around him. What does he hear? No sooner is he seated to enjoy his noonday meal, than the sheep begin to run about in wild commotion. The wolf comes and must be driven away. So it goes on through the long hours of the summer day. The faithful shepherd reaches home at nightfall, weary, worn, and spent, but with his flock intact. He keeps the wolf from the door of the sheep-fold all night long, scarcely sleeping, and the rest of the dawn is insufficient to refresh him. Finally, he gives his life for the sheep. The unwary shepherd lets the wolf and the robber both find entrance, but the faithful shepherd keeps his own.

The birthday of our Leader, whom we as children delight to honor, has come once more, and in its honor we indite these few lines, poor as they are, in the face of the eloquent tributes in song and verse, the poems and the many messages sent from other climes, which have made this day memorable in former years. Our Leader is very precious to his people, and they live in the sunlight of his affection. His smile warms them when they have done well, and even the evil doer sees himself rewarded for his repentance. The love and the blessing of Almighty God is upon those who strive to do his will. The initial effort toward the beginning of God's reign in earth, was made in 1870, in the discovery of the secret of transmutation by the master mind in his laboratory in New York. By virtue of this principle, fought for so earnestly through the middle ages, KORESH began to influence the thought currents of the world. It is correlated with the wonderful mystery of God's polation in man, the primary and abiding influence of true religion.

Dr. Cyrus R. Teed (KORESH) was, at the time of his discoveries, working alone in the hope of fathoming the mystery of life in connection with his profession,—that of medicine. He was striving for the good of humanity, as every faithful physician should so strive; therefore, were his efforts blessed and rewarded? No, not alone on that account, but because his previous careers had brought him to the point of earnestness and receptivity, great enough to enable him to compass the central revelation of life. He was illumined by Deity

through the intense attraction he felt for knowledge, even as king Solomon craved knowledge and was rewarded. The mystery of heaven came to him in his laboratory, and he has revealed it to the world in the complete system of scientific religion denominated the Koreshan System. In him the visible representative of the Lord's kingdom is seen, until such time as the Lord shall descend in his Sons.

## Christianity Exposed in the House of its Friends

**T**HE BEAUTIFUL "christian science" church was decked with jeweled lights, which fell flashing through its richly stained windows. It was August, so the worshipers were sparsely scattered over the spacious edifice. The last strains of the opening hymn were dying away as a new comer followed the usher into the body of the church, while the first reader was just opening the Bible. Unfamiliar with the order of exercises, the stranger seated herself to observe and contrast.

Emerson's teachings were founded in harmony. He was toasted once as the spirit of Concord: "He makes us all one." He established himself on the banks of the Charles—in Concord. The mother of "christian science" established herself on the banks of the Merrimac—in Concord. Here she built her church. Harmony is the spirit of Mrs. Eddy's teachings, and in her services she makes no pretensions to compete with other churches. Simplicity itself is chosen as the keynote of her worship. There is no litany, no chance for individual display.

On this occasion the first reader began with the beautiful passage from Romans, repeating the words of the prophet: "There shall be a root of Jesse, and he shall stand for an ensign to the people. Unto it shall the Gentiles seek and his rest shall be glorious." This passage is familiar to Koreshan ears. The root of Jesse is the Branch. The Branch is the Messenger, and the Messenger is the harbinger of the salvation of Israel, to be accomplished through the baptism yet to come.

The service went on. After the first reading, then came silent prayer; then the Lord's prayer, by the people, and its interpretation by the author of "Science and Health." She has garbled Scripture for most persons outside the fold, in the declaration to the world, waiting in darkness, that the Lord's kingdom "is come on earth." One of her interpretations is very beautiful,—"Feed the famished affections," thus she substitutes a petition for other than material sustenance. She is also the author of many of the hymns used.

The sermon proper begins by the declaration from the reader that the canonical books of the Bible, with correlative passages from "Science and Health," their denominational textbook, comprise a sermon which is undivorced from truth, untrammelled and unfettered by human hypotheses, and authorized by Christ. These



collected passages occupy about the time of an orthodox discourse. The subject was infinite mind. Instead of the usual benediction, the service closed with the repetition, in unison, of the "christian science" *credo*: "There is no life, substance, nor intelligence in matter; all is infinite mind."

This service is restful. It is a novelty. It does not exhaust the hearer's brain power. It gives him something to think of besides hell fire and brimstone. It will certainly prevent splits in the denomination, as no expression of personal opinion is permitted in the pulpit. Mrs. Eddy's writings are repeated with a "Thus saith the Lord" unction. It is adapted to building up a great hierarchy.

This church has its communion table spread to all its members. This is inconsistent with the declaration that the Lord's kingdom *is* come; because Jesus enjoined upon his followers that they were to sup together in memory of him, until he came. He is already here if the kingdom is come, so no commemorative supper is needed.

The "christian science" denomination has misappropriated the elements of progress. In its very real belief in the immateriality of matter, it misappropriates the substance of life, because it keeps to its own conclusions on the ground of faith. It is not faith without works, which this cult advocates, but faith in the non-existence of matter, which like an elastic band pulled too tightly, threatens to break in two in the middle.

"From harmony, from heavenly harmony, this universal frame began," says Dryden. To concur in harmonious development, and to eliminate sickness, is the attractive program that this specious system of metaphysics inculcates. It is specious, because it is obliged to call black white in order to prove its points.

#### A Review of Current Literature

UPTON SINCLAIR, the author of "The Jungle," comes to the front with his "Money Changers." It includes many of the severest censures ever made on the score of sensuality. The gifted author attacks the nation's wall of security in its citadel where men sit and prey upon those who have less intellectual faculty than these money changers. The object of the book is to direct censure against the habits of a class. It is an exposé like the Thaw case, only it does not concern the young millionaires, but the bankers and brokers. This paper claims that one of the vital necessities of the age is the exposure of hidden wickedness. One of the instruments in the hand of Providence to accomplish the work of destroying the old fabric with its warp and woof dyed crimson, is this author. Twice before has he thrilled the nation with his stirring message. The new book will be read before many of the summer novels are consumed.

The novel has become an instrument which is very powerful in righting wrongs. It attracts the attention of the public to a certain necessity and straightway

that need is met. Mary Wicking Freeman has marked the summer by a new book entitled "The Shoulders of Atlas." This story appeared in the *New York Herald* as a serial of American life in contradiction to a historical story of English life. Treachery and deceit caused by jealousy so fierce as to lead to poison is the main theme. As usual Mrs. Freeman supplies a setting of country life among old fashioned people in an ancestral house. A susceptible heart and an unscrupulous conscience furnish material for her pen. Every now and then the newspapers ring with a murder caused by poisoned candy. Some persons say, "Oh, that is a newspaper yarn. They must spring those sensations on the public to keep up their circulation." Mrs. Freeman discerns the truth, that "jealousy is cruel as the grave." Some have blamed this book as too sensational. All the exposures are sensational; they are sensations which make the body ache—the universal body.

One of the most charming books of the year appeared in the publication of the letters of Lapcadio Hearn, the Japanese-American newspaper correspondent. He went to Japan to learn, and remained to live. So delightful did he find the exposure of the quaint and sensible customs of "the little people," as they dislike to be called, that he not only settled among them but married a wife from their daughters. Some of Hearn's struggles in St. Louis when he was out of pocket are related in his inimitable fashion. He addressed a friend on the subject telling him that he, himself was in the direst poverty, with his costume exposed in a very quaint American fashion and not a sou to bless himself. The Japanese form the subject of a number of prophecies by KORESH. He considers that they will be the means of reducing American pride one of these days on the water? No, that they will be in conjunction with the Chinese yet for the purpose of a great uprising of the Oriental nations.

*A bas the Philistines!* This might be the title under which a purist in English like Prof. Lounsbury would be expected to address his public. On the contrary he even permits slang. Anything to enrich the language by new and pungent expressions. He takes time to consider the various phrases in current use in the time of Shakespeare, derived from the idiom of the people. When a new gospel has been put out to bless and guide humanity, associated as that of KORESH is with a new and extraordinary system of science, a new scientific nomenclature is almost a necessity. For example the rectilineator is an instrument for making a right line. The term alchemico-organic is a comprehensive title which denotes that the universe is an organic whole; also that in it the laws of metamorphosis of substance are perpetual as they belong to the universe in constancy, as well as the fact that these things being so, chemistry is a dead science, or rather, a falsity, imagined by the medieval alchemists, in their reëmbodiments, to account for their own failures to find the true philosopher's stone. There is something very grand and imposing in the term alchemico-organic, when its



deeper meaning is understood. The word anthropotic is eligible to all Greek scholars. It has been chosen by KORESH, and married to his writings for the sake of denominating a kingdom that includes man and super-man.

Books are made up by many writers ; some of them true, some of them false, all intended to help in the lines of progress according to the dicta of their various authors. They are all false when they include false premises.

## Apropos of Mrs. Humphrey Ward

THE DISTINGUISHED novelist who has recently visited our shores, made her *debut* in Robert Elsmere. It is many years since that story, the *motif* of which is wholly religious, stirred the reading world to its depths. Many of those who would not be classed generally as among that public, were moved to tears or pity in perusing the story of the hero's passionate struggles to free himself from the iron shackles of tradition and dogma. The solution found by Mrs. Ward for the faithless denunciations of the old church by her own votaries, has eventuated in Christian socialism, a movement taking root among the London poor, and penetrating to the various strata.

Mrs. Ward's visit to this country last season, was a social and literary event. It contributed much to the enjoyment of the spring. It gave those who admired her at a distance as the most distinguished woman novelist of the day, and cousin of Matthew Arnold, an opportunity to notice those graces of heart and manner which are the chief charm to an American visitor. She appeared at a notable gathering at the Waldorf-Astoria, where the Duchess of Marlborough was the speaker; and many persons expect that in her next book, scenes of American life may appear. Mrs. Ward has grappled with most modern problems in her works. Many of them have been reviewed in these columns.

Mrs. Ward is a psychological analyst. As such she has been particularly fortunate in *Lady Kitty*, who has been called one of the most remarkable pieces of character study; also in her descriptions of life and Nature in *David Grieve*. Some have thought that she surpassed George Eliot in this production. She is at home on the Scottish heath, and in the House of Lords. Her familiarity with London society attracts those who wish to learn the ins and outs of a trans-Atlantic and cosmopolitan city. Her diction is exquisite, her character drawing excellent, and her productiveness keeps a serial running in one of the current reviews. "*The Testing of Diana Mallory*" is the latest which American readers have devoured.

Mrs. Ward usually has a substratum of fact in her fiction, and it is always interesting to discover the source of her narratives. Italian life and scenery, the Papal court and its politics, these have also been exploited by her pen. One subject, the one most effected by novelists in general, the sex problem, Mrs. Ward has resolutely let alone. The public censor is not plied with her literature. Nor does she lose by this in the public estimation.

As a niece of the celebrated Dr. Arnold of Rugby, she comes of a distinguished English family. In her personality and in her writings she is winning. The initial act in her career as a writer, is found in her exquisite translation of *Aniel's Journal*. This fixed her diction. It is crystal.

## A New Use for Electrical Science

THE APPLICATION of electricity to the growing of crops promises to be successful. The latest experiments show a decided increase in the yield to an acre. From six to ten bushels gain per acre in wheat, surely warrants further trial. The stimulating effects of the fluid seem to invigorate vegetation as they do man. Bulwer Lytton prognosticates to some degree, this latest of the facts of science in "*The Coming Race*." The people who lived inside the earth had crops grown by artificial light.

The electrical stimulus of a field may be compared to that which the field of life receives by the transmission of the electrical energies of the God-Man in his transmutation, otherwise known as his translation.

## The Secrets of Psychology

IN THE DOMAIN of psychology there are interesting facts to be gained from a deeper study of the phenomena of consciousness. What are called the subjective emotions derive their impulse from external stimuli, being dependent in all cases upon material atoms for their basis of supply. The nerve force as it courses along the afferent fibers, is the bearer of a distinctive message transmitted from without, along the channels of sensation. When the corresponding organ of reception in the brain is reached, sensation is transmuted to motion, the process being alchemical in its nature.

To claim that sensation is purely subjective, is to lose sight altogether of the fine and subtle connection between flesh and spirit. Physiological psychology is feeling its way step by step, groping in the dark because it has not accepted the fact of alchemical transmutation of substance as the fundamental law of life. The majority fail to discover the secrets they are seeking in their experiments, being already possessed by the preconceived opinion that space is infinite. What has this to do with psychological research? Much every way, but chiefly as it prevents those engaged in scientific labors from grasping the fourth dimension of matter, which is its duration in time.

## The Policies of Bryan

THE PEOPLE of America do not wish to be fed with a nursing bottle nor a spoon. They are not in need of seeing any one in the White House who is trying to draft his policies to suit the hour, without regard to his country's wants. If Mr. Bryan, who is called the great commoner, has bought the labor vote of this republic, as has been intimated by his opponents, then he is in a fair way to demonstrate to the citizens of America how paltry a thing the nursing bottle is.



# Modern Social Problems

**I**NDUSTRIAL EDUCATION is of great importance, because industry is the support of life and the foundation of society. The necessities of life are provided by Nature, but they are rendered fit for use through intelligent preparation; and it is desirable that the greatest results be produced with the least expenditure of energy. There are two methods by which man may supply his wants: He may follow the course of the savage, without coöperation and commerce; or he may coöperate with others in lines of industry and exchange, and thus enjoy a greater variety of things than he could produce alone. Now, modern industry and commerce are conducted partly in accord with primitive methods and partly in accord with the principles of mutual service; so the competitive system results. But the spirit of service is absent. The moral side of industry is lost to the world. Before the world reaches the heights of true civilization, men must be actuated by the love of the neighbor, thus insuring societal equilibrium on the basis of equity.

## The ECONOMIC FUNCTION OF DEITY

How God Himself Must  
Work in Human Society

BY MADISON WARDER.

**I**T IS CHARACTERISTIC of humanity in its dotage to depose its mental center from the throne of dominion, and dissipate the powers of its intellect among the spirits of vagary. The rejection of the racial Ego as the controlling factor in the world's activities is now complete in all the domains of human endeavor. The mind of the universal man is without form and void, and from his countenance radiates darkness. The extreme of mental depolarization obtains, resulting in conditions of chaos unparalleled in extent and intensity. To realize fully the universal mental confusion prevailing, one needs only to consider the multiplicity and variety of social concepts finding current acceptance. Critical examination of these various types of fallacy, reveals a similarity of design and a unanimity of purpose suggestive of their common origin in the love of money, that has supplanted the love of God in the hearts of mankind.

Universally considered, there are possible only two general attitudes of the human will, the seat of the affections of mankind; and each is the antithet of the other. The first finds expression in love of God and the neighbor, and is inseparable from its coördinate in the realm of intellect, knowledge of God and his creation. The other is expressed in the love of money, the worship of things that minister to selfish desire. Its intellectual coördinate is ignorance of Deity and the laws and processes by which he maintains the universe. Each of these attitudes occupies its own position in the cycle of universal progress. The first prevails during the period of universal constructive activity, when cosmic development is being expressed in its ultimate glory of evolutionary unfoldment. The other attends the period of universal disintegration, when the products of cosmic waste predominate, and the creative forces are being withdrawn into the center of rejuvenation. The world is now at the close of one of these periods of universal decadence.

For ages humanity has been groping in the darkness of ignorance, all the while drifting farther away from the true science. Being intellectually unable to discover and know the Creator, and consequently to

comprehend his creation, man is incapable of directing his affections Godward, and therefore cannot express Godlike affectional quality in righteous social observance. When Deity is unknown, it is inevitable that the mental forces of the vidual should polarize at the other extreme; namely, in himself. The cumulative effect of long ages of self-study is seen in the remarkable intensity of the self-love now universally prevalent. The whole purpose of the modern educational system is to find means for the gratification of this degenerate affectional impulse; and no teacher can frown upon this intellectual prostitution and retain his standing in educational circles. From the cradle to senility mankind is constantly stuffed with knowledge of how to be intently and wholly selfish; and an intense and overwhelming love of money is the one logical result. Therefore we behold the economic expression of this knowledge and its coördinate love, in the blood thirsty reign of competition.

It is true that voices are constantly raised in protest against this diabolism in commercial activity. The demand for reform is insistent, and grows in proportion to the augmenting intensity of the money madness. But the reformers so far have merely sought to effect a change in industrial conditions, without considering the mighty power of the evil impulse that is responsible for these conditions. The reformers are essentially materialists, working upon effects and ignoring cause. So long as the reform element remains immersed in the flood of fallacies at present inundating the intellectual world, it cannot hope to evolve a rational theory of world betterment. Humanity undoubtedly constitutes a definite part of an integral universe; and positive knowledge of the relations the race bears to the rest of creation is vitally necessary if comprehension of the principles of harmonious existence is desired. Pseudo-science, based upon hypotheses, and contemptuous of all the fundamental laws of existence, must be rejected if an enduring foundation for economic truth is to be established. Guesswork has no place in the age of science now dawning.

Koreshan science faces the world with the demonstrated fact of the concavity of the earth's surface, showing the earth to be the universal cell. It is common knowledge that in every organism within the universal cell, the seat of power is found in the most highly



developed part of that organism. The logic of analogy demands that in the universal cell the function of government shall reside in the center of utmost refinement of the universal substance. Humanity is acknowledged to be the highest type of universal life. Therefore in the perfect man, denominated Deity, must inhere the function of world authority. Not only must the Lord be a factor in any scheme of social redemption that carries the elements of success; but he must be the dominant and prior factor in the true reform. Every principle of universal law declares this fact in the plainest of terms to those who search the book of Nature for knowledge. Yet the spirit of modern reform pins its faith in a coming perfect society, to the blind forces of economic determinism; forces which are admittedly hurrying mankind with accelerating speed towards the maelstrom of social destruction.

Those who yearn for world regeneration cannot continue to ignore the central source of all good. They must come to the fount of cosmic knowledge to learn the science of world building. When the world is full to satiety of the effects of fallacies and evils, the time is at hand for Deity to assert his economic function. First promulgating the true and absolute science of the universe, he makes it possible for men, through comprehension of universal form and function, to recognize and know the Creator, and their relations to him and to each other. This revolution in the human intellect will be accompanied inevitably by a revolution in the human will, and men's affections will accordingly be transferred from themselves to God and their neighbor. The impulse toward evil being transformed to the desire for good, the substitution of the kingdom of righteousness for the anarchy of competition, will proceed under the direction of the supreme intelligence of the Lord, and with the willing coöperation of a humanity from whose hearts the last evil impulse of ignorance has been driven by the power of the light of science.

#### **The PATTERN FOR THE NEW SOCIETY**

**The New Order Outlined  
in Forms of Man & Cosmos**

BY OTTO L. FRINCKE.

**T**HE WORLD at present may be divided into several groups of men and women, following their own pursuits and pleasures. They do this without deliberate malice toward the other third or quarter of humanity. It is glaring evidence of the chaotic conditions of our abortive civilization. Two of the groups are in open warfare, and one of them recently met in convention. The socialists nominated Eugene V. Debs for president of the United States. There was much enthusiasm, and fiery speeches, some of which were very personal and abusive. And here is where that brand of socialism will attract those who believe in violent talk and insinuations to do worse.

The associated press deemed the convention of sufficient importance, to give it but a few hundred words in the daily reports; but it has filtered out that one of the

prominent socialist speakers abused President Roosevelt in a speech that was vile and indecent. Sound and fury, and the expressive gesture, loudly denouncing men and the system which their own votes have created, constitute the socialism that has named Debs for president, and hopes to cast more than half a million votes. The associated press was guilty of a blunder when it suppressed news of the convention. Such tactics cannot check a movement which springs from a protest against capitalist tyranny and injustice.

Every fair and thoughtful man will in some measure indorse the socialist declaration of principles, and only the most rampant defender of capitalism finds fault with the following statement, by the socialist candidate for president: "We socialists propose that society in its collective capacity shall produce in abundance to satisfy human wants, and that every man shall have the inalienable right to work and receive the full equivalent of all he produces," etc.

On this generalization of their scheme for the world's social betterment, there is no essential difference among those who are dissatisfied with existing conditions. Yet their plans are without definite form, and they speak of the proposed commonwealth as a scheme to be worked out in detail, when the socialists acquire power to control legislation. Their literature is burdened with a variety of fantastic propositions, all of which manifest an utter disregard for fundamental principles, and ignorance of the cosmic laws that obtain in the universe. In offering this criticism of their propaganda, we charge that quite all of the socialist leaders studiously ignore religion as a necessary phase of their philosophy, and therefore they do not cognize God as the ruling impulse and personality in their ideal community.

To be an absolute success in assuring happiness to the human race, the pattern for the perfect social structure must be known and understood. Koreshanity comes to announce that it possesses the science of government, the true political economy, and the genuine religion. We know that no communistic economy, as proposed by professed socialists, can bear the test of time, and stand with mere human support without divine principles and laws. In view of the present universal unrest, it is self evident that his satanic majesty has framed the world's economic laws during the past forty centuries. But his reign is soon to end, the world will awake to defy him.

In the universe itself we find the pattern for the new order of society. Koreshan Universology is enabled to demonstrate that the macrocosm corresponds to the microcosm in form and function. These are the pattern, and this conclusive argument has been arrived at by the law of analogy, because of the correspondence between the macrocosm, the greater physical universe, and the microcosm, the perfect man. As there is an anatomy, physiology, and the very perfection of intellectual power within the microcosm, so there is an anatomy, physiology, and the unerring, eternal laws and forces which hold and keep the macrocosm in equi-



librium. The equilibrium, or balance, is a result of uniform and immutable laws; and they perpetuate the universe.

Correspondingly, the microcosm, as was Jesus, is God, the Immortal Man, by virtue of mental and psychic laws. The human race is the anthropostic macrocosm; and in the coming dispensation its government and social relations will be under the guidance and beneficent rule of the Immortal Men, who appear in the resurrection as the fruition of the planting of the seminal essence of Deity. That seed and essence was the Christ, and therefore the harvest will be the Sons of God, the aforesaid arch-natural Men. Each one of these is a microcosm. As they are Gods and a law unto themselves, they will construct the divine commonwealth upon cosmic laws and principles, that are in agreement with the same that hold all things in equilibrium—that is to say, order.

First and last, the church and state must be intimately united in the kingdom of righteousness. Religion means a retying, and as the true religion is a bond with the personal God, every man will live in a social fellowship based on love to God and to the neighbor. Church and state being actually one, there will be a condition which compels unity of belief, and the performance of uses, not for self, but for the benefit of the whole, will follow.

The divine commonwealth here described is merely another term to express the fact that the humanity of God will be manifest in the natural world in the visible persons of the men who are in earth in the restored image and likeness of God. The kingdom of God there established will not be a democracy, but ruled as an empire, wherein there will obtain all the blessings and happiness which a mutual government between the people and the personal Gods can achieve. Laws based on absolute principles of justice will maintain order and equity in the production of life's necessities in all departments of industry, of art and science, and recreation and education. The joys of life will be equalized, and every man, woman, and child will share in the wealth of the State, each in his own order and according to ability.

It is essential to emphasize, that absolute equality, even in this kingdom of righteousness, is neither possible nor desirable. For as in the celestial spheres now, there are angels and archangels; as in the heavens there are stars of greater and lesser magnitude; so in the divine commonwealth, there must be an orderly division of duty and power. As KORESH has shown in his remarkable article on the Theocracy, we learn that there will be genera, species, orders, and sub-orders in the social structure of the coming kingdom of God in earth.

#### Social and Other Solvable Problems

BY MAJOR OGDEN WHITLOCK.

WHERE PEOPLE unite in productive work on the basis of coöperation for results, the genus human may be regarded as rightly started in the direction of reform, and the solution of the riddle of social-

ism. Men and women commonly disdain the pioneer work that is requisite in the beginning of new movements. So the difficulty of starting, and quick operation in the region of accomplishment is apparent.

Many colonies or companies hitherto started on some mutual plan have proven failures or only partial successes. The Koreshan Unity's coöperative movement, destined to prove a success, is in striking contrast to all that came before or all contemporaneous movements. It is not only religious, but is scientific. In this last mentioned respect it is preëminent, and capable of actually promoting the great interests of mankind—namely, the industrial, social and religious.

The Koreshans claim that this is the beginning of the age of science, and that science means knowledge. And they claim that it is possible to know what there is to know, or all there is to know. The writer hereof has read the Koreshan Magazine and literature for many years, and is satisfied as to the justice of their claims. Their system, Universology, is complete. It includes the Cellular Cosmogony as opposed to the Copernican theory of astronomy. It discriminates against the notion of illimitability, as held by popular astronomers. It involves, and the Koreshan writers bring to remembrance, such forgotten laws as those of alchemy, reëmbodiment, reincarnation, transmutation, correspondence, and ages or cycles as indicated by the signs of the Zodiac, etc. The mystery of life, everywhere declared by editors of great dailies to be an unsolvable problem, is ably treated and explained only in Koreshan publications.

The most valuable factor in the realm of sociology is the Master mind of this day, able and willing to disclose a complete system whereby the common people shall be speedily made acquainted with the fundamentals and particulars of all truth. We want writers and thinkers or close observers to teach things which have the merit of limitation, and therefore the merit of finished and knowable things. A writer not positive in knowledge, and who is awed by a time honored freak of imagination, is not capable of teaching a live and let live system of action. It requires a complete, whole mentality to effectually treat the social question—a scientific mind to settle other questions.

When employers on the present basis cannot pay adequate or increased wages on demand of striking workingmen and women, who or what responsible power is to respond to the situation, and adjust matters in the interest of humanity? The theocracy, I fancy! Already armed strikers are acquiring the habit of going into camp for the purpose of opposing the police force stationed in the vicinity, both parties being prepared for a long seige. For this growingly worse state of things there is no remedy in competition, or what has come to be wage slavery.

The time has come for all live men and women to look to a positive pole of activity for resources to meet every want. A most excellent example of development in this respect is furnished by the Koreshan Unity Coöperative, as described in the booklet published re-



cently by the Guiding Star Publishing House at Estero, Florida. The Founder of Koreshan Science has set forth "The Solution of Industrial Problems," from page 5 to 11 inclusive, of that book, the other portion, from page 12 to 94 contains a full account of "The Koreshan Unity and Its Industries," showing sixty pictures, one of which is a full page portrait of KORESH. The entire work is done in the height of artistic excellence.

### Mistaken Estimates and Tendencies

BY SAMUEL ARMOUR.

PEOPLE are wont to place great confidence in the man who has achieved success in the competitive struggle, and can display in printed circulars, almanacs and catalogues, photographic reproductions of factories, warehouses and offices, as indicative of the fact that he has rapidly amassed a great fortune. They respect him very much and feel that he is in a position to supply their demands better in his particular line, and that he can sell to them cheaper than his less fortunate contemporaries and competitors.

Even in the case of the great medical companies, they are inclined to imagine that the concern that manages to rake in most money by the sale of "pleasant pellets," must be doing most good in the world and demonstrating most assuredly the superiority of their special brand. But the financial success of the business may be considered indicative of other than good causes. For instance, it may indicate the vast difference between the cost of the ingredients and manufacture of the medicines, and the price at which they are sold; it may also show what an enormous quantity of these "remedies" must be swallowed to keep the alimentary system at work in an apparently normal way after people get started in the use of them. The amount used is not necessarily an indication of superiority; some people slide into a rut and keep on regardless of consequences, as is indicated by the insistent consumption of damaging intoxicants and unhealthful foods.

But it is our purpose to consider the effects of the withdrawal of patronage from small dealers and commercial carriers. Comparatively happy is the man sufficiently well-to-do to be his own employer, but this, the middle class, is rapidly disappearing; the competitive struggle lies more and more between the two extremes, and the opposing guns of the system require continuous readjustment, being trained at longer and longer range.

It might seem that the price of provisions and transportation are being reduced by the concentration of capital and products, and the consolidated control of shipping lines; but when we consider that the middle classes are being forced to seek employment in competition with the hired masses, we can see that the chances become more numerous for an increasing army of the less skilled and less alert to be thrown out of em-

ployment, to become an incubus and menace to the country.

It matters little in effect whether the cost of living is increased or wages lowered, to the man who earns his bread by the sweat of his face; but we may be assured that as mercantile and commercial competition are silenced, and the scramble to secure employment increases (both resulting from the "freezing out" of middlemen) the disparity between wages and the cost of necessities will also increase.

As was shown in last month's article by the writer of this, if the masses cannot purchase the regular supply of provisions they must live on less, which will react to make the market dull, and more workers must be thrown out of employment, because less requires to be produced, handled, stored and disposed of. How evident then become the inevitable results of our self-throttling and harsh system of economics.

What shall we do with the multitude to whom we have denied employment, yet forbidden to beg or steal, yea, even to appear in public without visible means of support. Shall we paternalize our Government to the extent of feeding them on the husks of a public position, say of road building at poor pay,—pay that will make them glad to go back to an individual or corporate master, when opportunity offers (as suggested by Ambrose Bierce) to be exploited for private gain? As to what is going to be done we will wait and see. Thomas W. Lawson promises that, through a liberal investment by the people in "national stock," the financial inheritance of which the people have been robbed may soon be restored to them. Perhaps, backed by the confidence, support and coöperation of the people he may have a measure of success in this undertaking. Relative to this affair, however, there are two or three considerations claiming our attention.

First, we see no reason why the Standard Oil crowd may not, through their agents, invest in a goodly share of these same stocks, get in on the ground floor, and reap much of the harvest intended for the common people who have little left to invest; second, the tendency will be to drain the already inadequate currency from the ramified channels of produce exchange and general business, resulting in further panic, stagnation and distress; third, it is another attempt to continue our economic progress with the cart before the horse.

Financial gambling has a very indirect bearing on the problem of feeding and clothing the multitude. What ought to be done is to immediately institute *direct* measures for the promotion of industrial enterprise and equitable distribution, ensuring the highest welfare of all our citizens. This can only be done by the overthrow of competition through the assumption of public control in the domains of industry, education, sanitation and commerce. We must cease our ineffectual haggling away at the branches of the tree of economic evil and strike at the root. Destroy the love of money by curtailing its purchasing power, and obliterating the necessity for its use.



# Health and Hygiene

Dr. J. Augustus Weimar.

## THE SCIENCE OF MENTAL HEALING

### The Emanuel Movement Viewed From the Koreshan Standpoint

**A** NEW SYSTEM of mental healing has been launched into the world, known as the Emanuel Movement or Christian Psychology. It is attracting a great deal of attention. It originated in a Reformed Episcopal church in Boston, where so called christian science originated. At the head of this new movement are the Reverend Drs. Worcester and MacComb of Boston, and Bishop Fowler of Chicago. With one of these gentlemen the writer of this Department has had some correspondence, and has in return contrasted their doctrines with the Koreshan Science of Mental Healing. The "philosophy" (as they call it) of their system of mental healing they explain as follows:

"All diseases and pains resulting therefrom, are caused by congestion in some form, usually of blood corpuscles and nerve fluid, which results, soon or later, in inflammation at the seat of congestion. This seat of pain becomes a negative nerve center for the time being; the nerve force in the hands being negative or positive to this pain, especially when stimulated by the oxygen in cold water, soon has the effect of scattering the congested molecules, restoring the normal circulation and thus placing the entire organism on a healthful vibration. All of which may seem a little complex to just an ordinary mortal's mind, but when reduced to the last analysis, is more lucid than all the carping about 'all is mind,' of the christian scientists."

These three gentlemen claim they have met with success in healing hypochondria, insomnia, nervous dyspepsia, melancholia, mental depression, hysteria, neurasthenia, etc. They are producing good results, not only in mental but also in physical diseases. In Old Testament times the two functions of office—that of teaching and healing—were the prerequisite prerogatives of the priestly class. They were chosen and ordained for this very double function and office. For their service they received the "tenth" of the people's income, which was to be given by the laity as unto the Lord of Hosts. Evidently a most wisely arranged and beautiful mutual relation between the priestly class and the laity.

From the preceding citation, the readers of the Koreshan Universology may discern that the Emanuel Movement, or Christian Psychology has a good deal in common with the most advanced science of mental healing, and very little in common with so called christian science; for the Reverend Drs. Worcester and MacComb, as well as Bishop Fowler believe in both mind and matter.

They say further, "If the christian scientists were consistent with the claim that all is spirit or mind, they should not deal with material things at all. Why use matter, as for instance, the power of the press, to try to convince mankind that there is no matter? Or even why exist in the material form? Why not go out in the realm of mind or spirit and abide there?"

We have asked a christian scientist, "Why do you take fees in the form of material money, if 'all is mind'?" No reasonable explanation was forthcoming. This seems one of the grossest contradictions of their entire buccaneering system of mental healing.

The preceding mentioned three gentlemen, the originators of the new movement, are too level headed to be guilty of launching such an erroneous system of mental healing as that of so called christian science; for they know that it is neither christian nor an exact science (knowledge). We do not deny that they do perform some genuine cures. We shall say more about The Emanuel Movement, or Christian Psychology in a future article of this Department.

### The Law of Mental Healing

**K**ORESH, the author of Koreshan Universology, under the branch of "The Law of Healing" says: "How shall vital force (*dynamis*) or virtue be generated? How shall it be husbanded? And how shall it be transmitted? When these three questions are answered the problem of healing is scientifically settled. \* \* The mind through the brain presides over the organs and functions of the body. The brain is the great laboratory of organic life, and upon the harmonious relation of its parts and the regular and easy performance of its functions depend the generation of the spirits and essences which are to be transmitted from the brain to the body which it supports and which in turn is resupported by it.

"There is but one way to develop the force of real virtue and that is to exercise every faculty of mind and every organ of the body divinely; that is, be virtuous and *dynamis* will be generated in abundance. The normal state of the body and mind is essential to success in the practice of therapeutists. [The word therapeutics is from the Greek *therapeuo*, to cure, and means the science and art of healing, including both physical and mental mortal restoration.] We do not mean by this that there is no power to heal where the mind and body of the therapist is not absolutely in a normal state. The nearer the approach to normality, the greater the success; the further the removal from a state of normality, the less successful will be the practitioner.

"The law of generation may be stated in one word—agitation. There is no generation of force without agitation. That the student may comprehend this statement let us resort to the laws of physics and by analogy pass over to metaphysics in the application of this law or principle. The vibration of a musical chord creates friction by its rapid *tritition* (rubbing) of the particles of air. The air is composed of oxygen and nitrogen, the friction of these particles by the tense chord in rapid vibration converts them to energy by the transformation of the physical matter to physical force. The transmission of this force through space will displace material substances at long distances, as for instance, particles of sand spread out over a plate of glass, by the vibration of a tuning fork placed some distance away will be arranged in definite



forms. The same kind of substance with the same kind of agitation or vibration will invariably assume the same shapes and the forms will become settled as soon as the vibration ceases, or a state of normal rest is instituted.

"Persons who are normal are always in a state of rest, so far as their own parts are concerned; that is, every organ and every function is in a normal relation and action. This is always rest. We do not mean by this, inactivity. A person may be constantly active and yet always resting. Normal activity is restful always. We will illustrate this by the teeter-board. Let two children seat themselves balanced on the two ends of a plank resting across a bar. They may teeter for hours and not become exhausted. But let the board be moved from its poise or equilibrium and the enjoyment is dissipated, and fatigue will be the consequence of a continued exercise or activity. The activity in the one case is enjoyment or a recreation, in the other case it is irksome and exhaustive.

"Agitation or vibration must precede the rest state. If we take sand particles spread out on a glass for our illustration of disease we may argue as follows: The uniform layer of sand over the glass surface is the result of artificial manipulation. Its tendency when agitated and subject to certain etherial vibration is to assume a definite shape regulated by the special kind or quality of agitation. When the vibration ceases the sand maintains the position and form occasioned by the peculiar agitation to which it was subject.

"The student may inquire: What has agitation or vibration of mind or body to do with the healing of the sick? We answer: There can be no healing without agitation, therefore our inquiry into the nature of the agitation or vibration essential to a restoration to health is both legitimate and imperative."

## How Dynamis May be Conserved

"THE EXALTATION of the desire above the (fallen) human propensities suspends in the spiritual degrees the mental (spiritual) forces which, when not thus held in reserve are carried from the domain of the pure desires, into the region of propensity, thence into the body of animal determination. The more elevated the thoughts, the more perfectly is held in check (conserved) the superior dynamis or potency of life. The power of the Christ was in his absolute supremacy over the propensities of animal life. It was through such supremacy and only through it, that he had power over disease, sickness, and death, and no man will ever see life or reach the resurrection except through the same power of control.

"The ultimate potential energy of man's being is in the seed of man. John, the Apostle, had reference to this principle of life when he declared, 'Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.' The final strength of every kind of life may be found in the seed of each special kind. There is no argument required to convince the genuine thinker of this fact. A stalk of wheat is full of vital energy till the ripening of the kernel at the extremity of the stalk. When the head of corn is ripe, the life of the blade is transmitted to the ear, the place where

the life potency of the blade is garnered. This is a universal law, and is as true in the domain of human existence as in the domain of vegetable life.

"If a person perfectly normal; that is, in perfect harmony with him or herself—a person in perfect concord, meets another in extreme discord or out of balance, there is created at once an agitation or vibration of mind. If the one balanced should be thrown out of balance by the discordant relations and conditions in the unbalanced or sick one, the sick one would not be benefited by the agitation, and the well one would be made sick by the discord. A thoroughly balanced person is not supposed to be thrown off guard or out of balance by the agitation of another. When a person is thoroughly well he may remain so by observing the laws of his physiological being. This is the result of watchfulness and prayerfulness, or a desire to do righteously. Such an one is constantly on guard, because constantly surrounded by the influences of evil. Jesus the Christ said, 'Watch and pray that ye enter not into temptation.' "

## Transmission of the Healing Force

"WHEN THE HEM of the Lord Jesus' garment was touched, he knew it from the fact, as he himself declared, that he felt virtue (*dynamis*) go out from him. The woman was healed by this dynamic power or virtue. Was the woman a good or bad one? She being bad or good could have had no special relation to the process and formula. At one time Jesus the Christ healed ten persons; one returned to give God the glory, the others had no consideration but for themselves. A vital force was transmitted, and that force (*dynamis* or virtue), according to the statement of Jesus, 'went out of him.' The literal rendering of the Greek text is as follows: 'And immediately Jesus knowing in himself that out of himself *dynamis* having gone out, turned around in the crowd and said, who touched my clothes?' The word *dynamis* may be rendered—force, strength, power, potency, virtue, etc.

"Whence proceeds the power of healing? It is derived from the healer, or from the patient, or from a source extraneous to both? These questions are often asked and a correct answer to these inquiries go far to solve the now vexed problem, and to establish the system of healing upon a scientific, and hence upon a solid foundation. *Dynamis* (virtue, vital force) did proceed from the Lord Jesus. What made that force proceed from him? Not primarily his own thought (desire or will), for he knew only of the departure of the virtue by his experience of the sensation. The woman's desire to be healed attracted the potency from the Christ, but if there had been no surplus in the Healer, there would have been no giving off in response to the woman's desire. The healing was the result of the union of the force proceeding from him, and the substance of the woman's desire (for desire is substance) generated in the woman. In this case the desire was active and the surplus force in the Healer passive.

"The process of healing does not always depend upon this special relation of the forces, for often times the therapist (healer) must be active, and always when the desire of the patient is passive. \*\* The vital potency, then, is not a substance extraneous to man's being, but in every individual, including spirit, soul, and body; that is, the entire structure is the laboratory in which the life forces are generated and through which they must be controlled."



## Topics of Interest & Importance

RELIGION is rooted and grounded in the very elements of human character and progress. A class of people would like to see religion blotted from the face of the earth; but those who manifest such a desire, know little of the necessities of being and existence. The universe has certainly existed long enough to have eliminated everything from its economy that is not absolutely essential to its perpetuity. It is a fact that religion is here, and has been as far back as history goes, and as much farther back as man can count the longest imaginable cycles of time. One might as well talk about removing the lungs or the heart from the body and still maintain life, as to talk about destroying religion. More great issues among peoples of the past have been religious than political or social. It is no argument against religion that it is almost a constant source of trouble—during the ages of darkness. So do storms and cataclysms cause trouble, but they are still here, and constitute a part of the activities of the cosmos in which we live.

### The DOCTRINE OF GOD'S HUMANITY

Which Means That God Is  
in and of the Human Race

BY OTTO L. FRINCKE.

**T**HE FALL OF MAN brought upon the race its corrupt and dying state, but as man is a compound of good and evil, we see in the two qualities the possibilities of his regeneration. In distinction from his divine natural condition, which was lost, man has been for ages in the lower natural and unregenerate state and condition. Pain, disease, and death confront him of the palace, while the poor man in the hovel sighs for riches and is not exempt from disease and death. But to some it is given to know that one need not die, and that he may see immortality without dissolution of the body in the grave. Evil and good, misery and happiness, are necessary concomitants of human progress. Development toward a higher plane follows periods of retrogression, wherein evil dominates.

When, by his translation, Jesus departed, he entered his Disciples, thence the church, as the Comforter or Holy Ghost; and those who received that spirit will be raised up into newness of life in the immortal body. This is the only and true doctrine of predestination. It is a subject, little or not at all understood by the church denominations and they have quarrelled over it during the past five centuries.

Without a comprehension of psychic and physical laws, or physics as applied to soul and spirit, no Biblical teacher can teach the truth. Yet it must be obvious that spiritual laws and occurrences should be interpreted by explaining analogous phenomena in the lower, natural domains. The resurrection of the dead is, in fact, the second coming of Christ, and the appearance of the multiplied Christ in the Sons of God is that "coming." This harvest is of such transcendent importance as the sublime culmination of our aspirations, that we delight in its reiteration.

In the laws that control the event, we discover the reciprocal activity of spiritual and physical forces which are eternally efficient as creative energies. This is the law of transmutation. We may perceive its harmonious manifestation in the lower and the higher spheres, even in the celestial domain, and how it is the creator of all things and the cause of the resurrection. Searching for the origin of God, in the universe both human and physical, and in life in all its forms, we find the transmuting processes unceasingly active and potent. They are the energies of inherent law, which is

and was forever, without beginning and without end. We know that according to law, all forms and functions are created and recreated, from the visible God in the persons of the Saviors and Messiahs, down to the blade of grass and the atom in the rock that enters into gold or granite. The form is the outward, material frame, as of man and beast, rock and tree, and the functions are the life.

Form and function are hidden in the seed, and there is the *nexus*, the beginning, of created things and beings. In the seed we witness the marvel of involution, for it contains the essence of form and function, and from thence proceeds evolution. It is the indispensable correlative agent of involution. Evolution is an impossibility without a material and spiritual beginning, and involution as expressed in the seed is that beginning. Inherent law is more comprehensively expressed by saying, law inherent, because the term comprises the involutionary and evolutionary energies and forces that inhere in the universal scheme of creation and recreation, birth, death, and renewal.

As the law inherent is eternal, it follows that herein we know why and how the universe is perpetual according to the law. Eternity or perpetuity is due to ever recurring cycles, ages and dispensations in the order of universal life and form. The qualities of male and female, of negative and positive energies are always present in the seed, and by the law of attraction they act together in the creation of new forms and functions. As the vegetable seed dies in the soil to bring forth the new plant, so the Christ of God as the divine seed was planted and died in the race. In effect, as to his external life this is the death of Deity; and now, at the end of this dispensation of Pisces, will be the harvest of that planting, in the resurrection.

We are at the threshold of a six thousand year age, which is a period of the grand 24,000 year cycle. This is to be the Golden Age. The birth of the Sons of God soon to occur, is then, the result of a law, the Messianic law. The end and the beginning of a cycle meet, and at such a period once in the 24,000-year Zodiacal cycle, God comes in the flesh as he did in Jesus. While the law has been defined, let us not forget that God's intellectual supremacy renders him the cause of all things. He is not unconsciously subject to the laws of his being, but as the Almighty he comprehends the law and perennially exercises conscious power in accordance with the law he voluntarily controls.

As the electrician understands the laws of electricity, and succeeds only by obeying the forces of the invisible elec-



tric fluid, so God, as the supreme consciousness of the central nucleus, is in harmony with the unconscious energies of the law. God's voluntary power is in his conscious mental energy, but there are no entities of mind active as such, in the operation of cosmic laws. In this fact we become aware of the meaning of the terms—voluntary and involuntary powers. The two are as necessary to perpetuity of the cosmos, as are negative and positive currents in electricity.

God voluntarily created man in his own image and likeness, but he could not voluntarily prevent the fall of the Adamic race. Why? For the reason that the fall of man was necessary to conform to the law of seed time and harvest. If there had not been a fall into sin, there would not have been a planting of the Messianic seed in the corrupt human soil. In this truth we apprehend at once the mystery concerning the prophecy, which immediately after the fall, gave the fallen race the promise of that Christ of God whose coming is now due. And, behold, his Messenger is present!

### Knowledge of the Deity

BY ROLLIN W. GRAY.

**B**ORN OF AND REARED by devoted Christian parents, I became, in early life, imbued with the common Christian ideas concerning God. Life long association with Christian people has confirmed my early impressions that Christians generally have no definite conception of what they are pleased to call God. A few indefinite ideas concerning such attributes as omnipotence, omniscience, and omnipresence, go to make up the average Christian conception of Deity.

Regarding location, the same indefiniteness is painfully prevalent. God is in heaven. Where is heaven? Naturally, up. But how far, no one ever seems to be able to say. Again, if we live on a ball of earth that turns around daily, then "up" at night cannot be the same as "up" in daylight. So God has come to be regarded by some as a universal spirit that pervades all space and all things, more or less, being unlimited and without center or circumference.

The paucity of logic, to form a reasonable conjecture or rational and definite conception of God by modern Christians, is startlingly near universal. As regards myself, the desire not to use the reasoning faculties in endeavoring to reach a logical conclusion concerning God, was not so much the trouble, as the difficulty in arriving at any conclusion based on the divergent and conflicting evidence offered.

In efforts to form definite conceptions of God, his character, person, and location, the mind naturally (clothing God with the power of creation) reverts to that creation as evidence from which to adduce the truth that God does actually possess those attributes which the mind concludes is Deity's possession. Herein was my difficulty. Given a cosmogony that starts from the nebular hypothesis, and the proof that there is a God, or that he possesses any attributes that the rational mind concedes as his, is very unsatisfactory. Where is the need or room for a Deity, if creation can start from mere nebulous formations?

On the other hand, the common interpretation of the Mosaic account of creation—to the effect that God produced the world from nothing, offends the intellect and all human experience. To accept it, is to throw to the winds every rational faculty. Thus one is driven to the rejection of the nebular hypothesis, with all its resultant conclusions, if one accepts the common interpretation of Moses' record of creation—denying which, one may become an atheist.

Under the circumstances, there is really but one course to pursue: Throw away everything that does not conform to facts, no matter what the doctrine, nor who the authority, religious or scientific. Nothing must be retained which cannot be demonstrated to be true. Then from the foundation of fact, one may logically reason to a true conclusion, not only as to whether God exists, but as to his character and location, if he exists.

My desire is to prove that there is a God, who was and is the Creator of the universe, whose character I may understand, and whose location I may come to know, so that I may fulfil the command to love him with all my might, mind, and strength. If, then, God is the Creator of the universe, the universe must be the expression of God; and if I may know God's expression I may know God's character, which must show forth in his works; and as he must sustain some relation to his works, this relation, if known, will disclose his location.

The nebular hypothesis must be passed over, as not one fundamental proposition of the entire theory is capable of proof. The accepted interpretation of the Mosaic account of creation is against all existing facts and observed phenomena; and I must start from fact as a basis. The earth is the only part of the universe that may be measured or examined; so I must begin with the earth. The earth is supposed to be spherical, more or less flattened at the poles, and being about 25,000 miles in circumference. The surface is supposed to be convex, and we are supposed to live on the outside. If I should accept this as true, I could only prove to myself what thousands—yea, millions already believe.

Accordingly, one must throw away all assumptions and hypothetical conclusions, and draw upon the resource of facts. The shape of the earth if determined, will enable one to judge something of its magnitude. The fact that about three fourths of the earth's surface is covered with water, would seem to furnish an easy method of determining the exact contour of the earth, and from its contour, conclusions as to its form and size may be derived. Evidently water, being a liquid of great mobility, covering the major part of the earth, will in every particular conform to its general contour. If I suspend a plumb-line it will assume a position perpendicular to the surface plane directly beneath it. If I plant a post in conformity to the plumb-line, I have a perpendicular post. If a straight line at right angles to this post be extended over the surface of water, the straight line will determine the contour of the earth's surface.

If the surface be flat, the line will run parallel with the earth, no matter how far extended. If the earth were a ball, and we were on the outside or convex surface, the line would deviate more and more from the earth, the farther it



is extended from the post. If the earth be concave, then the line will approach the earth as it is extended, until finally it would come in contact with the surface at a distance proportionate to the height or altitude of the line at the starting point or post. This experiment has been tried, and it was found that the earth's or water's surface curves concavely, at the rate of eight inches to the mile.

Here is a new and startling fact, one from which I must not fly, nor be afraid. If the surface of the earth be concave, then we must live inside of it. This fact of concavity is something for which I was unprepared, but it led me into new fields of thought. Here, then, is the creation of a Creator that I knew nothing about, because I knew nothing of his creation. I had to change my ideas of the Creator as I did of his creation. My faith in the teachings of my devoted parents, and a life long feeling that the Bible is true, cried out against such a radical change. But what could I do in the face of a demonstrated fact? I could forgive my parents for their mistake, but my faith in the truth of the Scriptures seemed inherent, and would not be given up; but I was glad to find that the new conclusions and the Bible were in perfect agreement. Creation and the Bible, both being from God, must be in accord.

The experience taught me that I had been trying to know God by trying to know a mere hypothetical universe. There could be no relation between the creator of the universe of my imagination and the great Creator of the universe of fact. The universe of my imagination had for its basis a convex earth, while the universe of fact has for its basis the great terrestrial concavity.

What shall one do, when confronted with such a new and startling fact? Shall one stand by the new fact, accepting it and all the consequences its acceptance involves, or shall one reject it, and cling to the mistaken faith of parents and teachers? It would be cowardly to throw away all evidence and concern about the matter, and drift into infidelity as the easiest way out. It is one's privilege to think, and to try to solve the problem of life and the riddle of existence. If one is progressive, he will throw away all but the truth and follow its leading, for it has been truly said, "Ye shall know the truth, and the truth shall make you free."

### Application of the Keys to Genesis

BY MOSES G. WEAVER.

- 1 In the beginning God created the heaven and the earth.
- 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
- 3 And God said, Let there be light: and there was light.
- 4 And God saw the light, that it was good: And God divided the light from the darkness.
- 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.—Gen. i: 1-5.

### General Interpretation

**O**RIGINALLY, God instituted the church and the state. When the state had declined into utter anarchy, and the people had fallen into barbarity, the influence of the Spirit of God began their reorganization by illuminating

one man, and baptizing the people with his spirit. This was the first Messiah.

### Suggestive Explanation

(1) There are three degrees in which we may consider a beginning. We may have what is the first in relation to time, the first in the order of position, and the first in quality. God being prior in every sense, we simply use the word *originally*, to cover all that is implied in the beginning. Heaven and earth represent the primary distinction of substantial being in the two domains, denominated spirit and matter. Applying the same analysis to the sphere of human activity, we have the administration of spiritual affairs on the one hand, and that of material things on the other, which are known respectively as the church and the state.

(2) When the state has so far declined as to lose all form of government, it is reduced to chaos, and is void of all executive power. No solid ground can then be seen to rise up in authority above the common water level. The state has been inundated with disorder, confusion, and anarchy. The face of the deep, refers to the surface of the waters; and if the waters "are peoples, and multitudes, and nations, and tongues" (Rev. xvii: 15), the surface of these waters would be the external life of the people. The darkness that prevails here is the state of utter ignorance, or darkness mental, moral, and spiritual. How necessary, then, that the Spirit of God should move, or act, upon the face of these waters; that is, that the spirit of love and wisdom should come out and control the external life of the people.

(3) All that proceeds from God is through processes of expression, which in time are formulated into speech. God breathes upon the waters year after year, and finally a Word is generated. Every Word thus formed is a vital being, a living personality, from whom the world receives its life. Such a Word was Jesus, who is called the bread of life. "It is written that man shall not live by bread alone, but by every Word of God." (Luke iv: 4.) A Word of God is an illuminated person, the offspring or Son of God. He is the Light of the world; other men are in darkness. Thus God spoke light, and there was the illuminated one. This is "the light that shineth in darkness; and the darkness comprehendeth it not."

(4) When one is looking at an object the vision goes out to meet it, so one is actually in touch with that object visually. When God saw the light, the light saw him, and there was a conjunction, or covenant relation. When anything good is developed in man, it is from the influence of God himself, who sees it is good, because he goes out into the man to make it so. When the Light was separated from the darkness, he was taken away by translation. Enoch, Elijah, and Jesus were thus separated from their people. It is only after the Light is gone, that the darkness is enabled to comprehend it, because those who sit in darkness are baptized by his Spirit. Whenever a Word of God is spoken to the multitude, it is by the application of the law of combustion to that highest quality of all material substance, the personal form of a Son of God, who goes out in the radiations of mental heat and light in the fiery chariot of translation.

(5) The advent of every Messianic character, when God speaks his Word to the world, is called the great and



dreadful day of the Lord. The space of time between these phenomenal appearances of the light of the world, the period of gestation or growth, is the period of darkness called the night, and belongs to the people. But the light is the Lord's day, his period of inception. His advent always initiates great changes, introducing new orders of life, and clearing away the old. Evening and morning are symbolic terms for endings and beginnings, which come simultaneously with every new day. This Messiah being the first of a series of seven is called the first Day.

## The NEW EARTH

BY ANASTASIA.

**O**LD EARTH with all its forms hath passed away!

The prophets long have pointed to this time,  
When retribution shall repay the world  
Its unassuaged forgetfulness of God.  
In this fair vision of the earth to be,  
When awful carnage shall her work complete—  
Restored to primal glory, earth anew  
Rears high her splendid beauty to her Sons;  
And resurrects the ancient life of God,  
To stand once more in flesh made manifest.  
Look up into the heavenly dome of space  
Where, in the zenith sky doth sit enthroned  
Majestic orb of grandeur unsurpassed,—  
The moon in full and perfect beauty rules  
The world beneath, so silent in repose,  
As though 't were conscious of the potent hour,  
When God his promise to his own fulfils.  
What words can true portray such wondrous scene  
As in her crowning place the moon beams full.  
When lo! the sun doth penetrate her sphere!  
And all the earth doth gleam with light so soft,  
And yet subdued, though mellowed to rich hue,  
The verdure, trees, and foliage, bespeak  
A wealth, new born of hallowed radiance;  
And all the forms of cosmic utterance  
Put on the vesture of the age of Gold.  
All things are new! The sun and moon are one!  
No longer doth project the orb of day!  
The glory of God's life doth light the world!  
No night doth henceforth separate from day;  
But in that twilight glow shall man repose,  
Rejoicing in the hallowed rest of God.

## The DIVINE PURPOSE

ALICE ESKEL.

The Clock of the eternities is striking the twelfth hour of the old civilization! The scroll of the old is to be wound up, and the scroll of the new is to be unwound!

**L**IKE unto the scroll from which the Hebrew  
Reads the law (on which is writ creation's  
History, from chaotic night to the day  
When God's most holy Temple stood complete  
On Zion's mount), unwinds the purpose Divine—  
Each cycle rolling up the text that is read,

And unfolding that to come; all complete  
Hidden within the scroll—the past wound up,  
The future to unwind. The angelic  
Phonograph now sings the low, sweet prelude  
To wondrous glory the future holds in store—  
The grand symphony of love celestial,  
The healing song the ages have composed,  
The music of whose living notes shall break  
The flinty shell that keeps the human heart  
To self and to the woes, and darker things  
Of earth; and from that pent up heart shall flow  
Glad streams of life immortal, to bind all  
In unity, to heaven and to each other.—*Selected.*

## The Goal of Perfection

BY ANASTASIA.

**T**HE MAN OF GOD, the God-Man, nineteen hundred years ago, imparted to his followers the injunction: "Be ye perfect even as I am perfect." "Be ye perfect even as your Father in Heaven is perfect." Did the Disciples nineteen hundred years ago fulfil the injunction?

Jesus overcame the last enemy, which he declared to be death. The Disciples, through devotion and faithfulness received from Jesus the baptismal potency of the spirit, but in that age, they did not attain to the condition or power of the resurrection of the body. The growth of another age must bring the fruitage of realization, ere it could be possible to reach the condition of power over death, which the personality of the Father consummated, and thus set forth as the standard of attainment, in which a life of righteousness would terminate.

There is also involved in the injunction, the promise that there would come a time, when, through the processes of progressive generation, there would be embodied personalities who, having passed through the experiences of many embodiments and having eaten of the tree of the knowledge of good and evil, would reach out through processes of discrimination, to partake of the Tree of Life, which grows in the midst of God's garden of humanity. Such, reaching out with soulful aspirations toward the Tree of Life, which produces the fruit of life, will possess within themselves the consciousness of oneness with God. Through the baptismal influence of the Holy Spirit, God's Messenger of conjunction shall breathe his divine love into the disciples of his will, who are his will, because doing his will; then will be fulfilled the injunction, "Be ye perfect." Then will all that offends be overcome. The mind restored to the image and likeness of God, will be the garden where all that grows, evolves only that which is admirable, beautiful, and glorious, emitting the delectable fragrance of the pure spirit of love made perfect.

Blessed are they who lift God's standard,  
This injunction to obey;  
Blessed are they who do, and doing,  
Reach through love the Perfect Way.

## Universal Wholeness

BY THE EDITOR.

**T**HE UNIVERSE embraces all there is of possibility. There is nothing conceivable that it does not contain. It is wholeness and fulness of everything. It is all inclusive, because its Cause is all powerful and self contained in his perfection. The universe is all there is; there is one, and no more. The universe is integral, and cannot be related to anything outside of itself, for beyond itself there is nothing. The one great Cause is central to all forms of expression of creative power.



# For the Younger Minds

Marguerite Borden

## BEETHOVEN THE GREAT MUSICIAN

BY EVA MORROW.

**A**LTHOUGH the life story of Ludwig von Beethoven has interested the music loving public more perhaps than that of any other one musician for about three quarters of a century, it is yet full of questions which have not and cannot be answered satisfactorily. There is today a doubt as to the exact date of his birth. Some biographers say it was the sixteenth of December, while others claim it was the seventeenth. Beethoven himself believed he was born in 1772, and strongly maintained his belief; but others hold that this date has been disproved in favor of the year 1770.

Of all the great musicians, none were so handicapped as Beethoven. Haydn was born of poor parents, but his father was no drunkard; his own home was poor, but he had relatives who gave him his musical training in good systematic fashion. Beethoven's father was a drunkard, but he, seeing the talent possessed by his son, hoped to reap a gain similar to that of Mozart. Beethoven began his musical career at the early age of four, with his father as teacher. He was compelled to study long hours on both violin and piano, and the desire his father had for profit made the lessons very harsh and disagreeable.

Beethoven's mother was the daughter of a cook, but was a woman of good sound sense, which was the best possible counterpoise against the irregular habits of her husband. Beethoven attended school till he was thirteen, learning reading, writing, arithmetic, and Latin. This constituted the foundation of his education outside of his music. Matters were changed for the better for Beethoven when Van den Eeden, the court organist, and Neefe the conductor, took charge of his musical training. Neefe in particular, seems to have awakened a love of the art in the boy and revealed to him the beauties of Bach. Under Neefe's fine instruction Beethoven wrote some very fair compositions, and these efforts drew to himself the attention of the Elector of Bonn, and through his influence Beethoven was sent to Vienna to complete his musical studies.

Fortune was not with the student, it seems, for the death of his mother caused him to leave Vienna for Bonn; and then came the dreariest years of his life. His father had gone from bad to worse, and the Elector found it necessary to give the family help; and so at the early age of twenty-two, Beethoven found himself carrying the responsibility of the family on his shoulders. But in 1792 his father died, and the steward, in a letter to the Elector said, speaking of his death, "It is a great loss to tax on spirits."

Beethoven made the acquaintance of Eleanora von Breuning, and it was through her he learned the beauty of French and German poetry. He also made the acquaintance and won the friendship of the Count Waldstein, who was the moving force of his second journey to Vienna. Beethoven never returned to Bonn. At the age of twenty-

two he placed himself under the instruction of Haydn, but it is said that he did not profit by these lessons, as Haydn was tasting the first fruits of fame and was not careful of the correction of Beethoven's exercises. A few years later Albrechtsberger became his teacher, and although Albrechtsberger took great pains with his pupils' lessons, he said that "Beethoven learned nothing thoroughly, and would do nothing in decent style."

It was at this time, however, that Beethoven was esteemed the greatest pianist of his time and an improviser of unrivalled power. "I live only in music," said Beethoven; but his love for music did not reach to music teaching, as he hated it, and would avoid it whenever it was possible to do so. His pupils consisted mostly of girls and women of nobility, but that, however, made no difference in his neglecting his lessons, and he would not give his titled pupils lessons for weeks at a time.

Beethoven was not orderly, and he had a way of blaming servants when anything went out of place. It is said that he searched for weeks, not for a few leaves, but a whole score of his "Mass in D." He found it finally in the kitchen, where it had been wrapped around some dishes. There is a very good article in a recent number of the *Etude* entitled, "How Beethoven Cooked a Dinner," which is very amusing, and is well worth reading.

Beethoven made friends with the most prominent of the aristocracy, from whom much assistance was given. He dedicated most of his works to his titled friends, and he was the lion of musical soirees because of his wonderful ability to improvise, and skill in playing.

When Beethoven was twenty-eight years of age, the first symptoms of deafness made themselves manifest. The disease made slow progress, but nevertheless it continued to grow, but it was not until the year 1816 that he was compelled to use the ear trumpet. The right ear gave out before the left, but finally the latter became useless, and then the great musician was completely deaf.

In 1814 Beethoven gave a concert in Vienna, which was attended by all the monarchs and dignitaries. There were six thousand people present, and many of the nobility sent presents and remembrances. Beethoven was certainly one of the musicians who was not allowed to die without knowing he was appreciated.

One great sorrow in the life of Beethoven was that his brother (at his death) bequeathed him an evil genius in the shape of his son, over whom Beethoven was now made guardian. Carl, the nephew, was a ne'er-do-well, and caused the composer no little trouble. He failed in examinations, attempted suicide, haunted billiard-rooms, and even scoffed at his uncle. These proceedings interrupted Beethoven's composition and worried him into illness. Yet with all, Beethoven loved his nephew, and his last acts were concerned with him. Carl was ordered out of Vienna by the police, and Beethoven went with him to his brother Johann's home in Gneixendorf. Here, it is said, he was treated shamefully, as the composer was not allowed a fire



in his room, and was given food that was not suited to the feeble condition which he was now in. He felt his end was near, and made a will leaving \$5,000 to his nephew.

On his death bed he received many presents, one of which was Handel's works in forty volumes, and these pleased him immensely. The end came very slowly, for his strong constitution kept firm hold on life. It is written that "On March 26, 1827, at a little before six, a storm broke over Vienna. Beethoven lay dying, his death rattle rendered inaudible by the rattle of hail against the window panes. Suddenly there came a blinding flash, immediately followed by a fierce peal of thunder. The moribund man heard the roar of the elements and raised his fist aloft in defiance. The peal echoed away, the raised arm fell,—and Beethoven was dead." Thus the life of one of our greatest musicians passed out,—not, however, to be forgotten, for his works will live for ages and ages.

## Origin of Familiar Customs

EVERY DAY of our lives we do a great many things, and we say a great many more things, the meaning of which we know, but the origin of which we are apt not to know. How some of these customs and sayings came into being is not uninteresting reading.

The custom of *lifting the hat* had its origin during the age of chivalry, when it was customary for knights never to appear in public except in full armour. The knight, however, upon entering an assembly of friends, removed his helmet, which signified, "I am safe in the presence of friends." The age of chivalry passed away with the fifteenth century, but among the many acts of courtesy which can be traced back to its influence, none is more direct in its origin than that of lifting the hat to acknowledge the presence of a friend.

By the term *pin money*, is understood a lady's allowance for her own personal expenditures. For a long time after the invention of pins in the fourteenth century, the maker was allowed to sell them only on the first and second of January. They were so expensive that none but very wealthy ladies could use them, and it became customary to give a certain sum of money to ladies at their marriage, for buying pins. On the dates mentioned, they flocked to the stores, provided with this money, which they called pin money. Since pins have become cheap and common, the ladies spend their money on other fancies, but the term "pin money" still remains in vogue.

The phrase *'twixt the cup and the lip*, comes from ancient Greece. Anceus, a Grecian king, planted a vineyard, and so heavily did he oppress his slaves, that one of them, it is said, prophesied to him that he would never live to taste the wine thereof. When the wine was made, the king sent for his slave, and said, "What do you think of your prophecy now?" The slave made answer, "There's many a slip, 'twixt the cup and the lip." The words were scarcely uttered when Anceus was informed that a wild boar had broken into his vineyard, and was laying waste. Anceus, laying down his cup untasted, hastened at once to attack the boar; but he was killed in the encounter.

Shoemaking is called the gentle craft, and is noted for the

number of men who have risen from it to eminence. As seen from paintings on the walls of Thebes, shoemaking formed a distinct trade as far back as 1600 B. C. The throwing of a shoe on property was a symbol of new ownership, as, "Over Edom will I cast out my shoe." (Ps. 1x: 8.) From these, and similar practices came the custom in England and Scotland of throwing an old shoe after the bride, symbolizing that the parents gave up all right or dominion over the daughter.

The expression, *a feather in his cap*, first occurs in the Landsdowne manuscript of Hungary in 1599. In the chronicle the writer says of the inhabitants, "It hath been an ancient custom among them that none should wear a feather but he who had killed a Turk, to whom only it was lawful to show the number of his slain enemies by the number of feathers in his cap."

The origin of *windfall*, in the sense of good luck dates from the time of William the Conqueror. It was then a criminal offence to cut timber in the forests. Only such could be gathered as the wind had blown down; hence a heavy wind storm was hailed by the peasants as so much good luck, and from this ancient custom comes the modern application.

The use of the *ring in marriage* as a pledge, is of very ancient date. Clemens tells us that its use in the marriage service began in Egypt, and then as now signified a transfer of property. At this ceremony, the Anglo-Saxon bridegroom put the ring first on the end of the thumb, then the second, then the third finally leaving it on the fourth finger, to signify that next to the Trinity, or God, her duty was to her husband. The ring by its circular form, there being no end to it, is a symbol of eternity, and in the marriage ceremony is a pledge before God of the intention of both bride and groom to keep forever the solemn covenant into which they have entered.

The use of *three gilt balls* to indicate the pawnbroker's trade came into being with the Lombards who were the first great money lenders of the world. Of the Lombards, the princely Medici family of Florence were the first to make money lending a business. The Medici coat-of-arms had engraven on it three gilt balls, and this insignia has been handed down generation after generation as a symbol of money lending. In London a pawnbroker told a friend that he never lent anything without demanding security of double the value. Two of the balls indicated what he took and the third what he gave.—*Selected.*

## Literary Prescriptions

“FOR ACTION, read Homer and Scott.

For consciousness, read Bacon and Pope.

For sublimity of conception, read Milton.

For vivacity, read Stevenson.

For imagination, read Shakespeare and Job.

For common sense, read Benjamin Franklin.

For simplicity, read Burns, Whittier, and Bunyan.

For smoothness, read Addison and Hawthorne.

For humor, read Chaucer, Cervantes, Rabelais, and Mark Twain.

For choice of individual words read Keats, Tennyson and Emerson.

For study of human nature, read Shakespeare and George Eliot.

For loving and patient observation of Nature, read Thoreau, Burroughs, and Walton.”—*Selected.*





## In The Editorial Perspective.

THE EDITOR.



### THE MATHEMATICS OF LIFE

**M**ATHEMATICS has been variously conceived by learned men for ages. Though it is considered to be an exact science, it is known to be incomplete, and therefore discoveries in this branch are expected. It is said to be the only science, the operations of which may be carried on entirely in the abstract; and because it can, mathematics has been regarded from different points of view. There has been progress in the science; so far as at present conceived and used, it has been a matter of development. Discoveries of its principles and processes have increased until it is possible to turn from particular branches and view the whole as a system of relations and values. Now, how shall we regard mathematics as a whole? Two general factors may assist the mind in reaching the Koreshan conception of mathematics: First, it is a fact that its principles are conceivable in and by the mind; and second, it is a fact that we may apply mathematics to real relations—it would be of no use if we could not. These two factors prove two things: First, that there exist in the mind and life of man the exact coördinates of the things to which mathematics may be universally applied; and second, that the principles of mathematics are operative throughout the universe. Therefore, the mind through development, may incorporate and involve all the activities of the the cosmos; and through the mathematics of form, relations, functions, and proportions—that is, through the application of reason in accordance with mathematical principles—the mind may arrive at an absolute knowledge of the character and purpose of creation, and logically analyze the character of Deity, in whom the principles of mathematics reach their climax.

### The Eternity of the Universe

**I**T IS AGREED by nearly all minds advocating the idea of evolution, that origin and destiny are not only related, but that they are essentially one and the same. Hence, the conclusion of scientific men that if the universe has evolved from chaos, the ultimate result of all universal activity must be chaos—a return to its former state. But scientists differ as to the processes by which the world began to be, and also concerning the factors which they anticipate will operate to destroy the cosmos. The idea is entertained that the universe was produced through the activities of heat, and that it will end through the utter dissipation of heat. Another conception of the world's origin, is that through the activities of the energies of cold the universe was produced, and that it will be destroyed by fire. In keeping with the popular conceptions of world evolution, men have conceived that the human race was evolved from lower orders or planes of life; in other words, man, it is supposed, sprang directly from a so called anthropoid ape. The logic of such a conclusion requires that the destiny of man be in the life and mentality of a corresponding anthropoid. These shallow conceptions are the result of superficial investigation of mere fragments of the universe. The cosmos is not

a transient affair; it is a system of existence, a structured unit, an organic thing of life, a cell of eternal activity, and world of motion and sensation, a universe perpetuated according to immutable and eternal laws of creative powers. The wisdom of the eternal Deity is manifest through the cosmos, through which he fulfils his beneficent purpose with the dignity and majesty of the divine Sovereignty.

### The Standard of Equity

**T**HE FACT that every man is under some degree of moral obligation to render service for benefits conferred upon him by his fellows, must be admitted by all rational minds. Just how far that obligation extends may be a subject for discussion; but people are growing into the belief that the economic relations of men might be reduced to a science, so that justice might easily obtain in every field of human activity. If this be accepted as true, it should be admitted that there must be somewhere, some *standard of equity*, so unmistakably revealed and expressed as to constitute an absolute guide in the conduct of the affairs of men, and so natural that when understood, there could be no appeal from it, nor improvement upon it. In Koreshanity that standard is the subject of discovery and application. The principles of equity are operative in the government of the cosmos; these principles are natural and eternal. The reason why these principles are known in Koreshanity, is because it contains the keys to the processes of construction of the universe, the law of its form and function. The perfect society is possible only when it is perfectly and completely patterned after the form of the natural cosmos.

### Weaving Life's Garments

**T**HE GARMENTS of the ages are woven from the threads of the woof of divine life, crossed by means of the ever oscillating shuttle in the loom of the universe, with the mortal warp of fallen humanity. The garment of the Christian dispensation is the result of the covenant of the cross of death; and when it has served its purpose it is worn threadbare, and it is said again, "A new covenant: he hath made the first old." It appears to be full of holes, and the theologians endeavor to repair it by patching. The fate of the patched garment is the subject of one of the noted parables of Jesus—the rents are made larger by the sewing on of new pieces of cloth. So it is with the old church, which is the garment of the dispensation; efforts to repair it only make it worse. It is impossible to reform the old church. The founding of a new church therefore becomes inevitable—and it must be founded on the basis of divine authority, unmistakably manifest in a new message to the world.

### The Co-Operation of the Trusts

**T**HE FIRST and most plausible defense of the trusts is that of economy of coöperation. That it is possible to expedite business by wise management and proper adjustment of the departments of industry, is obvious. Given a requisite amount of honesty and desire to be of



service to the people, trust coöperation would not be without its benefits. But unfortunately, good results are neither logically nor practically obtained where the spirit of greed exists. By carelessness during the period of formation, the trusts have reached a degree of favor with the public. Many concessions have been made to labor; there are higher wages paid, and the majority of laborers are temporarily conciliated. The trusts have merely played for opportunity to still further develop and acquire power; and now that their object is being attained, oppressive measures are installed. If higher wages are paid to workmen by the corporations, higher prices for the products are also, in many instances, paid to the trusts and dealers by the people. The raising of the price of meats several times during the past few years, was the result, as has been shown, of conspiracy; and it is observed that simultaneously with the advance of food products, came higher prices of coal and iron, building material, the products of manufacture, and various classes of machinery. Evidently, the kind of economy the trusts desire is that which will widen the margin of profits at the expense of the laborer and the consumer.

## The Venusian Calendar

RECENT DISCOVERIES in astronomy bring to light some situations which would be strange and strikingly anomalous were the modern system of astronomy true. The so called solar system is considered to be a very small part of the universe; yet it is apparent to observing minds, that certain relations obtain in the solar system as a result of certain central principles essential to universal being. For instance, the seven planets are correspondents to seven anthropistic manifestations, directly related to eternal Being. How strange it would be in the case of inhabitants of other so called solar systems, where the number of planets might be more or less than seven. A principle could not be termed eternal and unchangeable, which could be adapted to a variety of kinds of inhabitants of the cosmos. Recent researches have seemed to result in the conclusion that the planet Venus, so far from rotating diurnally as hitherto supposed, is related to the sun as the moon is supposed to be related to the earth—that is, that Venus turns on its axis once in its own year. Both Schiaparelli and Professor Lowell have reached this conclusion. If such were true, from the basis of the modern astronomy, Venus always presenting the same side to the sun, there could be no successive days there; nor any month without a moon; nor any year, since its periodic time is equal to its period of rotation; nor could there be any seasons, since its axis of rotation is perpendicular to the plane of its orbit. The Venusians could have no time without time measurers. Under such anomalous conditions, it is scarcely conceivable that Venus, even though imagined to be a globe as large as the earth, should have a variety of people existing on its surface.

## The Late Professor Totten

PROFESSOR TOTTEN, the noted chronologist, has passed from the scenes of the external world. It sometimes seems regrettable that a man must leave a life work unfinished and retire into the invisible; yet the factors of Destiny work out the problems of progress according

to immutable law. Professor Totten gave impulse along chronological lines, that must ultimately work good in his favorite field. He was a tireless worker, patient and courageous. He cared nothing for public opinion. He resigned his position years ago in Yale University, to teach his chronological and doctrinal conceptions, in the face of bitter opposition. Had he devoted as much time to the manner of the Lord's appearing as to the time, he would have reaped larger rewards for his labors, and rendered humanity a greater service. However, his work will long survive him, for he has written his name in mathematics, he having contributed to that sphere much of value.

## The Carnage of Peace

IT HAS BEEN said that war is hell, because it entails awful suffering and frightful loss of life. What war has destroyed during the past hundred years taxes the imagination to conceive; and it is indeed terrible to contemplate the extent of the terrible visitations of war upon the human race within the present horizon of history. Strenuous efforts are being made to bring about such social, industrial, and moral conditions as will forever obviate further catastrophes of conflict in war. But larger armies than ever fought on fields of battle, are daily subject to death dealing factors; and the loss of human life in the aggregate is known to be far greater every year than that ever entailed in a single year of warfare. The wage earners are constantly in the shadow of death. In New York City alone, some 3,500 people meet violent death annually. The frightful horror of modern industrial barbarism may be seen in the fact that the frightful total of 500,000 casualties occur in the United States alone. It is said that modern industrialism sends a man every minute to the surgeon or the undertaker. The facts of this terrible slaughter of human life, and consequent suffering entailed upon the families of the slain, are strikingly set forth in a recent number of the *Saturday Evening Post*. It constitutes a severe arraignment of the present order of things, as involved in and under the competitive system of industry and commerce.

## Human Mind and Life

MIND IS A MYSTERY to the materialist; to the modern mind, life itself is an unsolved problem; and genius is unaccounted for in the conceptions of the prevailing schools of thought. The facts of life are comprehensible. Re-embodiment is the great key to the secrets of human progress. All minds are related by virtue of the principles of interdependence. The life and thought of one generation are embodied in the forms of a succeeding generation, and the experience of the dead is not lost to the living. Mental giants are not made in a single lifetime; their inherent powers are the result of dispensations of experience in successive embodiments. The student masters a problem because through desire and application, he attracts to himself mental entities which tell him how to accomplish his work. The highest form of genius is intellectual illumination, which obtains through a final involution of progressive entities from all spheres of thought. Through such a process, minds that have striven to master the problems of existence, reach their goal of knowledge and achievement.





### The Majesty of the Sea

**W**HETHER on the beach or on the bosom of the sea, the majestic features of the ocean are strikingly impressed upon the mind. It is wonderful to think of the vast stretches of water between the continents of the world—vast bodies of bluish green kept in motion by the forces of the winds and the energies of the tides and the streams of circulation. Poetry and art may unite in the mind when one drinks in the scenes with the eyes, and breathes the ozone of the ocean's life.

One likes to take Nature unadulterated. While the hand of man may cultivate, it may also corrupt Nature's purity and desecrate her holiness. Wagon loads of tin cans and whiskey bottles in the borders of the forest green would strikingly contrast the moral ugliness of mortality with the beauty and purity of Nature. Note the following fling of a modern writer at foul and dirty habits of various members of the human race:

"The ocean is simply a large body of water. When people on the ship get through with anything they throw it into the ocean. Early this morning I saw the deck hands chucking buckets of sweepings and novels and cigar stubs and sandwiches over into the bosom of the mighty deep. I used to think of the ocean as a restless giant bearing in its arms the Armadas of the nations, but shucks! no matter how magnificent a giant is, he would resent being bombarded with cigar stubs and garbage. It takes all the poetry out of the situation."

### Woman Suffrage Outlook

**C**HINESE WOMEN have inaugurated a movement looking toward ultimate exercise of the power of franchise. If the feminine element in the far off "celestial" empire is hopeful of success, surely American women should be spurred on to realization of citizenship. The battle for woman suffrage has been raging in the United States for more than a half century, and many victories have been achieved in woman's favor, as has been noticed from time to time in this Magazine.

In a recent number of *Lippincott's*, Miss Annie R. Ramsay gives a comprehensive *resume* of the woman suffrage movement—the successes attained, and the obstacles yet to be removed; and her analysis of the situation contains some forecasts of the future, condensed in the *Review of Reviews* as follows:

"(1) Woman suffrage will be tried; perhaps not very soon, but at no very distant time. (2) It will not destroy the home and woman's work therein. (3) It will not degrade woman nor produce any very great change in her character. (4) It will not fail because of woman's indifference. (5) It will not overwhelm our Government by a tide of crude and ill-considered opinions. It is far more likely, for a while at least, to bring strength to reform, and life blood to vital issues."

### "Have You Seen God?"

**S**UCH A QUESTION as "Have you seen God?" sounds rather startling in these modern times, when God is thought to be unknown and unknowable. If one asks,

"Have you seen Roosevelt"? the implication would be that he may be seen here and now, for Roosevelt is in the world as a potent fact and factor in political life. The striking question asked in the first line above, is the subject of discussion by the Rev. B. Fay Mills, who holds that God may be seen, or discerned, through four different means, which he sums up as follows:

"(1) Through Nature, or the world apparently outside of man. (2) The second channel by which he may acquire knowledge is through his fellowmen. Trust of man in man always reveals the Eternal. 'If I regard all men as Gods, how can there be to me any such thing as a slave?' (3) A man may cultivate the power of seeing God, by his trustful attitude toward all experience. By experience I mean his contact with events, conditions, and circumstances. (4) But the greatest lesson which man needs to learn is to find God in himself. 'There is a true light,' said Jesus, 'that lighteth every man that cometh into the world.' 'Trust thyself,' said Emerson; 'Every heart vibrates to that iron string.' Then he asks, 'in self-reliance, who is the trustee?'"

When Jesus the Christ was in the world external, he made known the fact that God was not in every man: but he declared that God was in him, for his mission was Messianic, and he contained the throne of the Deity. He himself was the express image of the Father, he declaring emphatically to Philip, who wanted to have the Father revealed to him as well as the Son, said: "He that seeth me, seeth the Father; for believe me, I am in the Father and the Father in me." It was only after Jesus departed from the natural world, that any one else could say, "I have the Spirit of Christ;" and God was then in the temple of his church.

### Unstable Modern Science

**A**PART from the founding and promulgation of the Koreschan System, the two most notable denials of modern astronomy, were in the theories advanced by Dr. Rowbotham of England, and Dr. Schoepfer of Berlin—the former advocating that the earth is a flat circular plane, and the latter holding that the earth, while a convex body, neither rotates on its axis nor revolves about the sun. Striking contrasts, are these theories, as placed side by side with the Copernican system. Yet, it is a known fact, that wide differences exist between the theories of astronomers themselves. We may note here that Professor Newcomb holds that the universe and its space may be limited; and Dr. Wallace, the great English naturalist, believes the earth to be the great center, and man the principal object of creation. After reviewing numerous discordant theories, as they existed a quarter of a century ago, Madame Blavatsky, in *Isis Unveiled*, Volume I, page 623, wrote as follows:

"And is it so that even three centuries and a half have not sufficed the men of exact science to construct one theory that not a single university professor would not dare challenge? If astronomy, the one science built on the adamantine foundation of mathematics, one of all others deemed as infallible and unassailable as truth itself, can thus be irreverently indicted



for false pretenses, what have we gained by cheapening Plato to the profit of the Babinets? How, then, do they venture to flout at the humble observer who, being both honest and intelligent, may say he has seen a mediumistic, or magical phenomena? And how dare they prescribe the 'limits of philosophical inquiry,' to pass beyond what, is not lawful? And these quarrelling hypothesisists still arraign as ignorant and superstitious, those giant intellects of the past, who handled natural forces like world building Titans, and raised mortality to an eminence where it allied itself with the gods! Strange fate of a century boasting to have elevated exact science to its apex of fame, and now invited to go back and begin its ABC of learning again!"

### Errors in Education

OUR ATTITUDE toward modern methods of education, is well known to our readers. We oppose cramming the minds of the young with dry facts; besides, much that is taught in schools is useless, to say nothing of being fallacious. Routine education results in mere conventional forms. Bakeries sometimes turn out novelties in the shape of animals. The dough, prepared according to certain formulas, is placed in molds, and then subjected to the heat of the furnace—and behold, the crisp animals to please the children! Students at school are made plastic and pressed in molds and given conventional forms, and turned out as mere social ornaments. Mr. A. S. Draper, state commissioner of education, New York, makes the following arraignment of modern educational methods:

"Some radical readjustment is apparently necessary in order to maintain the intellectual and industrial equilibrium of the nation. We attempt to do a great deal more than most other countries do, to the end that every girl and boy may have a chance. Our present educational system trains for purely cultural, professional, and managing vocations, to the exclusion of the industrial. In the next twenty-five years the equilibrium will have to be restored. In this country, all boys are encouraged to move out of their class and do more intellectual kind of work than their fathers did. Our educational system often encourages children to undertake things for which they are not fitted. We make a mistake in telling the child that he can be president of the United States. It is not a mistake to tell him that he is eligible. But we do not explain the remoteness of the possibilities."

### Communal Ownership

EXPERIMENTS in various lines of social reform are being conducted in numerous places, not only in the United States, but in all parts of the civilized world. The social and economic reforms established in New Zealand are well known. The German government has a system of state charity that is commendable; in many European cities, municipal ownership and control of public utilities obtain; while Japan owns and controls systems of railroads. It is remarkable to note the many coöperative movements now established and under way in both Europe and America.

Nor is communism left untried in Europe. Communal movements have long existed in the European nations. We could name a large number of communistic societies in America that had their origin across the Atlantic. Extensive experiments in communal ownership are being conducted in Sweden, as may be seen from a review of the movements in a recent number of the *Review of Re-*

*views*. The following is the first paragraph of the article referred to:

"The parish of Orsa in the province of Dalarne (The Vales) has long been known as the 'richest community in Sweden,' and not without good cause. Thanks to the vast forest lands owned and worked by the parish as a commune, its inhabitants have been wholly free from taxes of every kind for the last twenty-five years. During the same period a number of important and far reaching improvement schemes have been carried out, resulting in making the roads and the schools of the parish rank among the finest in the country. But this prosperity has not failed to arouse envy, and recent insinuations have been heard to the effect that the people of Orsa were being 'pauperized,' and that the great funds raised by the selling of timber were being squandered in a way that would justify interference by the national and provincial authorities."

It is interesting to note that the first Swedish Communal Congress was held at Stockholm last fall, when about 400 delegates from seventy cities and towns organized the Swedish Cities' Union. These cities become employers and care takers of the poor. The Swedish government is very favorable to communal societies and like movements. To communities owning properties in common, the government grants autonomy, and that is the reason they are exempt from taxes. The legal status of such communities is clearly defined. The rights and liberties of the communities are extensive, and they are amply guarded and protected.

### Commercialism in Japan

WHAT HAVOC Pizzaro played with the Incas in Peru, and what ruin was wrought by Cortez in the land of the Aztecs! Here were two civilizations desecrated and destroyed by Christian Spaniards in the beginning of American history. It is said that in Mohammedan countries, no one thinks of locking a door until Christians come. Missionaries are sent to convert the heathen; but the ships that bear them hence, contain barrels of whiskey and boxes of tobacco. England forced opium upon the Chinese in order to find a market for the product of Indian poppy fields.

It is said that today in Japan, a Japanese merchant does not scruple to fleece a foreigner in simple commercial transactions. It was not always so in fair Japan. The Japanese were honest before sordid commercialism invaded its precincts. There is certainly something very despicable about western civilization which, with such enlightenment as it may have, forces giants of evil upon the more innocent peoples. Professor Ladd, who has visited Japan several times, explains that the lower classes only, are affected by commercialism; the knightly gentlemen, whose code of life is the famous Bushido, maintain their primitive distinctions of honor:

"They (the men of honor in Japan) despised rather than sought the making of money. The shopkeeper, with the innkeeper, the maker of sake, the Buddhist monk, and the peasant, belonged to the lower order,—not too low, indeed, as the actor, but still quite distinctly apart from the Samurai, or knightly gentlemen, whose rule of life was the Bushido. To this day, the more old fashioned of the upper class families in Japan, feel somewhat degraded by the intermarriage with them, of a son or a daughter."



# The Open Court of Inquiry.

THE EDITOR.

## The GULF STREAM

Why does the Gulf Stream maintain its uniform temperature? Whence does it derive its current and heat? Whence does it come, and whither does it go? Does a river flow because it always runs down hill? What relation does the Gulf Stream sustain to the microcosm?

FROM beginning to end, the Gulf Stream maintains a temperature ranging from ten to twenty degrees higher than that of the surrounding ocean. The great stream as it flows northeastward through the Atlantic, seems to be a combination of the stream originating near the southern point of Florida, and the Antilles current. Geographers differ as to the terminals of the Gulf Stream, but it is generally agreed that it modifies the climate of western and northwestern Europe.

The source of the Gulf Stream is doubtless twofold. A great underground stream is one source, and its outflow induces currents of warm water from the middle Atlantic. A corresponding current exists on the Asiatic coast, and the stream is known as the Kuro Siwo. Let us call attention here to the likeness between the eastern coast of North America and Asia. The Orient and the Occident have a geographical correspondence that is striking. The Kuro Siwo doubtless springs from a corresponding underground current.

The rivers of the ocean flow in given directions because of the force of underground streams, and the action of the tides. A system of circulation is thus established and maintained; and the system is as necessary as the air currents. Rivers of continents, however, not being reacted upon by the land, must flow downhill. It is likely that the Gulf Stream and the Kuro Siwo correspond to the pulmonary artery.

## The Cause of the Tides

"What causes the tides, especially the spring tides? Do tides occur on all bodies of water?"

THE MOON has long been looked upon as the cause of the tides. The moon is supposed to attract the

water of the ocean, tending to pull the water upward. But as the moon cannot be on two sides of the earth at any given time, the opposite tide is usually explained as a reaction, due to a motion of the earth and moon around a common center of gravity.

In common physics water is said to be incompressible—that is, no matter how much pressure may be exerted upon it, its volume cannot be much reduced, if any. Now, while it is true that under pressure, the volume of water varies little, it is a fact that under the influence of electro-magnetic energies active in the earth, the volume of the water of the ocean does change. So that it follows that the tides are caused by influxes by the water, of specific energies derived from the moon and the sun.

The respiration of the waters is induced by the moon, in accordance with specific laws of exchange of energies. The tides on opposite sides of the earth correspond to the two lungs in the human organism. The moon rules the course of action of the respiration, and thus high tides sweep from east to west on lunar time.

When the sun is in conjunction with the moon, as well as with the opposite area of respiration, there is spring tide. When the moon is at quadrature, there is neap tide. The coöperation of the forces of the sun and moon produce the *higher* high tides.

Tides occur on all bodies of water, but they are scarcely perceptible on bodies smaller than Lake Michigan. There are tides in the air, and contraction and expansion in the strata of the earth, coincident with the water tides.

## Meteors and Meteoric Stones

"I enclose a clipping from the Cripple Creek (Colo.) Times. Please give a few words concerning the meteor referred to."

THE CLIPPING reports the finding of a meteor about twenty miles from Cripple Creek, weighing 564 pounds. It is supposed to have fallen a long while ago, recently becoming exposed by means of erosion of the soil. A minerologist states that the meteor

contains about 85 per cent iron, 10 per cent nickel, and 5 per cent cobalt. The largest meteor ever discovered, was that brought from Greenland by Lieut. Peary. It is now in the Smithsonian Institution, and weighs about six tons.

We might think it strange, were it not a common phenomenon, that hailstones should fall from the sky. Through processes of congealing, water in precipitation often freezes. A nucleus is formed, a pole established in the formation of every icy sphere; and finally falling from the clouds, we perceive hail stones, sometimes by the tens of thousands.

The formation of meteors in the sky is no less strange than the formation of hail stones. Under rapid precipitation of materializing energies, giant semi-metallic bodies are formed and hurled to the earth. These are generally known as meteorites; or aerolites, or air stones. Bolides are another species of meteors. Thousands of meteors comprised of small particles, are consumed in transit and do not reach the earth.

No new element has ever been found in these meteorites; but new combinations of elements are sometimes met with. All this goes to show, as do spectral analyses, that the universe is one system of existence; and various demonstrations make the conclusion necessary that the universe is cellular in form.

## The Water of Lourdes

"I have just been to the Grotto of Lourdes, in the south of France, which is looked upon here as the great miraculous Grotto of the Virgin Mary, who is said to have appeared to a girl of sixteen years, while herding sheep there. While there, I saw several women cured of various diseases said to be incurable. In what do you think the power to cure exists there—in the water, faithfulness in bathing, or in the Grotto?"

VIRGIN MARY is said to have appeared to a peasant girl, Bernadette Soubirous, in the Grotto of Lourdes, and disclosed to her the miraculous properties of the spring, or its water. Since then, tens of thousands of people have visited the city for treat-



ment, or cure by means of bathing in the water there.

The miraculous properties to cure do not reside in the water, but in mental substance. In certain spiritual spheres in the church, there was a heaping up of surplus energy, destined to be employed in the cure of diseases. A messenger from the container of the surplus energy appeared to the peasant girl. The Grotto was chosen as the material location, just as the pool of Siloam was selected in older times. Faithful performance of the directions, induced mental communication of the patients with the spheres of surplus energy—and the cures were wrought.

## Sun Illumined Clouds

"Having given your Cellular Cosmogony extensive attention during the past five years, since I first read your book on the subject, I have now reached a state of mind which favors the cellular theory. Of late I have found the study of sunrise and sunset interesting, for the phenomenon appears to me to contain another proof that the sun does not rise nor set over a convex horizon; for no matter how low I have observed the sun to be, the rays always seemed to illumine the upper side of the clouds and the presenting edge; the lower surface I have invariably found to remain in the shade, the reverse of what would appear if the sun went down over a convex horizon. Have you already made similar or same observations? If so, and they have appeared in print, let me know where I may find it."

**G**REAT CARE must be exercised in making observations with the view to testing a theory of the shape of the earth. It is easy to be misled by appearances; and unless one's observations cover some time, and involve a variety of circumstances and conditions, erroneous conclusions may result.

We have made numerous specific observations of the apparent direction of the sun's rays at rising and setting points. Years ago, an advocate of the convex theory urged the illumination of the under side of the clouds, as an objection and against the concave idea. As a result of our observations, it is apparent that the sun does indeed illumine the under side of clouds, when the sun is near the horizon; and further, that the rays seem to extend outward and upward into space over the earth in a direction opposite the sun, throwing what appears to be a shadow of the earth on the clouds.

But this in no way militates against the fact that the earth is a concave surface, since, instead of the sun's rays being straight, they are more curved than the earth; and sustain about the same relation to the concave surface that the supposititious straight rays would to a concave earth.

## Inside the World

"How do you harmonize the idea of the sun and so many of the other planets of our system being larger than the earth, and your conception that all are within this globe of 8,000 miles diameter?"

**W**E DO NOT harmonize the two conceptions at all. They cannot be harmonized, nor do we need to try. There is no way of harmonizing a fallacy and a truth. If the planets, the sun, stars, etc., are each one larger than the earth, they are not inside the earth. If they are inside the earth, they must be small enough to exist in the earth, and not only leave a great deal of room besides, but considerable space between them, as is apparent in the sky.

In considering the differences between the Copernican and Koreshan systems of astronomy, the systems must be considered apart. There is no mixing of the two. We look toward the center of the earth when we look upward. All lines extending perpendicularly into the air above us, converge at the center of the earth—which is in our zenith, and not under our feet.

Relate the sun, planets, and stars, as they appear in the heavens, with their respective apparent diameters in minutes and seconds, to these convergent perpendiculars, and it will be found that they must of necessity occupy very small space as compared with their emplacement in the Copernican system. The divergent radii of universal space would, from the *convex* side of the earth, necessitate the ordinary conclusion,—that the so called heavenly bodies are not only very distant, but also very large.

## The Phenomena of Spiritism

"According to the Koreshan idea, no human spirit can exist outside the human organism, but the spirit of the dying person enters the brain of another human body at death. How can you account for the phenomena seen, and sounds heard at seances, etc.?"

**T**HE BASIS of all spiritual power is matter, for matter is the only continent of spiritual substance. Spirit has no power outside of matter;

no function can be performed without form. This is the reason why a medium is essential to a seance. If spirit could act just the same without matter, there would be no necessity for the existence of matter. Spirit and matter are absolutely essential to each other, and are reducible from one to the other. Spirit is potent because it acts through matter; and matter moves because it is energized by spiritual substances and forces.

The magnet generates an energy which reaches out in lines of radiation and moves iron and steel. Do tables tip at seances? Do bits of pencil move between slates and write words and sentences? They do; they are moved because there is present a spiritual magnet, a human being, the medium. It is not necessary to suppose that the spirits which produce these results, fly around in the open air. They operate in and through the medium, who projects energies which move the table or guide the pencil between the slates.

Materializations are sometimes seen at seances. Genuine materializations are the result of the transmutation and precipitation of spirit to its opposite state. Materializations take place from the mind—that is, the substances which materialize are projected into visibility through the processes of transformation of spirit to matter. But it must always take place through the functions of a medium.

The spirits which manifest their power at seances are in the minds of the persons present in the circle. Messages are given to the medium. The fact that the impressions are mental, is a demonstration of the fact that the spirits are present in the mind. Our thoughts are spirits externalized. Thoughts are spiritual entities.

There is a tendency of the modern world to treat spirit phenomena as being psychic—that is, of the soul. Such impression is derived from the Koreshan source. Spirit entities of the dead are in the present mortal beings. Spirits could not exist if not in direct touch with and constituting the factors in and of the very elements of human mentality and life. Hence, the source of phenomena of the seances is in the minds of those present, the medium constituting the focus of impression and spiritual activity, the pole of the temporary human battery.



# THE PUBLISHERS' DEPARTMENT

## The Flaming Sword Estero, Lee County, Fla.

Established by KORESH in 1889. Published under the auspices of the Koreshan Unity, VICTORIA GRATIA, Pre-Eminent.

PROF. U. G. MORROW, - - Editor

Entered as Second-class Matter, January 14, 1907, at the Post Office at Estero, Florida, under Act of Congress, March 3, 1879.

Subscription \$1.00 per year. Canadian and Foreign, \$1.35

**Directions.**—Address business letters, and make money orders payable to the Publishing House. Address communications concerning the Founder's Department, KORESH, FLAMING SWORD. Letters intended for the Editor, should be mailed directly to him. Enclose postage in letters requiring editorial reply by mail.

GUIDING STAR PUBLISHING HOUSE,  
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### Little Words With Our Readers

NEARLY everybody has heard or read of Lawson's new scheme for destroying what he terms "the system," involved in and controlled by the Standard Oil Company. After running a series of advertisements of an extraordinary character, he followed up the advertisements, with an outline of his plans, announcing the publication of pamphlets giving his scheme in detail. He starts out with the possession of the charter of the Bay State Company, and it is upon the basis of this charter that he proposes to set in motion such a circulation and sale of stock which he terms "national stock," as to admit of men and women everywhere getting rich quickly, while yet not a wheel turns nor a muscle moves to actually produce any material wealth.

However, it is his policy to fight fire with fire, and to meet "the system" on its own grounds with its own kind of weapons; hence Lawson enters the stock market with considerable vigor, and promises great things. Now, we are not booming Lawson nor his scheme. We believe that salvation from "the system" known as the competitive system, is to be attained through heart whole coöperation, in the formation and conduct of coöperative industries owned and controlled by the masses of working men themselves. The Koreshan Unity has stock on the market which means more in the end

to men and women of the nation and the world, than Lawson's, though at present not so sudden in its meteoric display. But it is not the Koreshan Unity stock that we are writing about now. That is advertised through definite channels outside of THE FLAMING SWORD. This series of paragraphs is to call attention to the principle of persistence which must characterize every really successful effort at genuine reform. In one of Lawson's advertisements following the outline of his scheme, he says:

"In the meantime I earnestly ask every man and woman of the tens of thousands who have sent in their orders, not to let up, but to rustle up their friends and neighbors until the demand for 'National Stock' becomes a whirlwind which will sweep the System into eternity."

Every number of THE FLAMING SWORD contains a wealth of knowledge, not obtainable in any other periodical or magazine. That knowledge is worth more to the human race than all the stock on the stock market combined. It is that knowledge we desire to impart to the world; and the demands of the situation are far more urgent than the demands of the stock issues; and we therefore earnestly ask every man and woman who reads this, "not to let up, but to rustle their friends and neighbors until the demand" for THE FLAMING SWORD and the truth it imparts, becomes a whirlwind that shall sweep the competitive system into eternity!

One of the mainstays of the great magazines of the day, is the assistance given by the patrons themselves. Their publications get out into the world; they enter households far and near. They become talked about, and the demand for them spreads from house to house. The subscribers recommend what they read to others, and so it goes on at an accelerating ratio, like an endless chain system. Now, we do not expect any great sensation to spring up suddenly from the publication of this article, because it is not appearing in all the daily papers of the nation at an expense of \$150,000 or more. But we desire to give im-

pulse to progressive efforts on the part of our readers to swell the circulation of THE FLAMING SWORD.

The *Appeal to Reason*, published by Wayland at Girard, Kansas, is an instance of what is done through coöperation of publisher and subscribers. Nearly all of Wayland's subscriptions are obtained for him by personal work on the part of his readers. They get out and hustle. They meet their friends, and tell them about their paper, and it has become popular among a certain class of people. It is by pushing the work that THE FLAMING SWORD will be read by a continually increasing number of people.

The campaign years are always hard on publications that bear not the stamp of popularity. Attention of the public mind is diverted along political lines; and it frequently happens that business is depressed for fear of electing the undesirable candidate; so that such publications as ours, under such circumstances, meet with financial difficulties. Not only is the opportunity open for our friends to solicit subscriptions, but we can immediately use to good purpose every dollar sent in the spirit of contribution to the promotion of the general work of the publication and dissemination of its contents.

### Senseless "Mad Dog" Scares

The *New York World* has the following about mad dogs:

The death of William H. Marsh by hydrophobia seems likely to be the cause of many senseless panics. Wherever a dog in play snaps at a child or in anger inflicts a wound, some foolish person is almost sure to raise the "mad dog" cry and perhaps frighten the injured one into illness. Patients in such cases sometimes hypnotize themselves into the belief that they are stricken, and simulate what they suppose to be hydrophobia symptoms. They may even die in their terror and agony.

Hydrophobia in a man is an exceedingly rare disease. Even in a city so great as New York we have to go back half a century to find in the case of Ada Clare one which attracted so much attention as that of Mr. Marsh. The average citizen stands a thousand times greater chance of falling out of a window while asleep or being hit by a dislodged sign-board than he does of dying by hydrophobia. Even in cases of



dog bite the real danger is usually blood-poisoning or lock-jaw, not rabies.

So in dogs themselves the disease is not very common. The unjustly accused may be a homeless and ailing cur suffering for want of water, in which case the community is served by despatching him. If a household pet is taken with fits which alarm the neighbors, a homely remedy is to tie him in a cool place, with no food, but plenty of water, until he recovers.—*Our Dumb Animals.*

### Tolstoy's power

Lyof Tolstoy is the most vibrant and far-reaching voice in Russia—if not in the round world. He has honey-combed the Greek church, forced arbitration upon the Tsar, and to many made war odious. He has done by peaceful means what centuries of Nihilism could never do.

The church has excommunicated him, and visited upon his gray head its most bitter curses, but his appeal is to another Tribunal. Here is a pathetic story:

Recently two men were sentenced at Moscow to the Siberian mines for circulating heretical literature. Tolstoy came forward and showing that he himself had both written the pamphlets, and circulated them, demanded the manacles to be taken from the men and placed upon himself—he would go to Siberia, if need be.

The judge released the men, and ordered Tolstoy from the court room, telling him to be prepared to answer if he should be sent for. But they dare not touch Tolstoy—the people are with him.

The desire of his life and the prayer of his heart is to give his love to those who have little—to those who need love most.

The cry of Victor Hugo was: "More light! More light!"

The cry of Leo Tolstoy is: "More love! More love!—*Elbert Hubbard.*

### Leaving All to Follow Him

The spirit that was in man strove to find out God; so he searched the clouds, tunneled under the earth, ascended into Heaven and descended into Hell, but he found Him not. Therefore, the spirit that was in Man returned in sorrow to the earth.

And as the Man walked, he met a Wanderer who had not where to lay his head, a disreputable fellow, whose own esteemed him not, often in prison, sick and even naked, for the Captains of Industry had parted his garments among them.

The Man looked narrowly at His face which was more marred than any man's, yet it seemed to shine, so that it drew the Man, who turned and followed Him.

And I, that am a Minister of God, cried out to the Man that this Wanderer was a wine bibber, a friend of harlots and publicans. But the Man answered me saying, "Nay, He is my Father; I must leave all to follow Him."

Then I saw that the Man was under strong delusion; yet he was wealthy and of my flock, so I ran after him and gave him of his worldly goods. "These," I said, "will help thee on thy way."

But because the way was narrow and rough, the burden caused the Man to jostle against those in the Path, and I saw that he soon dropped the things of the world.

Then I ran after him again and tried to fasten his goods upon his back, crying, "If thou would'st help this Wanderer, thou must keep thy goods, my son."

But the Man was clear demented, and refusing to be weighted with the goods, he answered me, "This is the Christ; I must leave all to follow Him." So he went painfully and men cast stones at him. Then the wife and children of the Man ran after him, and his wife went with him a little way and the stones struck her.

The Man stopped to tell the children who it was he walked with, and he stayed behind to help the little ones to follow the Wanderer, but the feet of the little ones were slow.

Then the Man wept bitterly, and ran ahead after Him who trod the Way alone. And the Wanderer turned sad, reproachful eyes upon him, and He would say, "Could'st thou not walk with me this little while?"

But the Man looked back at his wife, and because she was feeble he turned aside to comfort her, and though she walked not in the Path, but among the thorns, nevertheless he helped her on.

Again the Wanderer got far ahead, and the Man was filled with longing to walk once more beside Him, so he hastened on. As he drew near to the Wanderer he heard Him say, "Except a Man forsake father, mother, wife and friends——" and the Man pressed on, nor looked behind.

But his heart was heavy with remembrance, and he had not such joy as before, though he pressed on. After a time the Wanderer turned, and the Man felt Love in the eyes and in the voice which said, "My son, give me thine heart."

And the Man gave his heart gladly so that the heaviness vanished. And behind him beat the footsteps of his children and his wife.—*BOLTON HALL, in Fellowship.*

### Forest of Korea to be Protected.

Korea, the Hermit Kingdom, is waking up to the necessity of protecting its remaining forests and replanting denuded tracts on important watersheds. Japan is furnishing the inspiration and part of the money which will produce the change from the old order of things to the new. A school for training Korean foresters has already been put in operation.

The two governments drew up a co-operative agreement last spring and outlined a plan for the wise use of the forests in the Yalu and Tumen valleys and as a result a national forest policy for Korea has been

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developed. The new Korean forest laws are similar to those of Japan, according to United States Consul, General Thomas Sammons, of Seoul.

Although Korean forests have been exploited and neglected, and the country has suffered severely from drouth, floods, and erosion, the denudation is less serious than in neighboring provinces of China. One of the first measures to be taken up will be the preservation of such wooded tracts as yet remain. In order to do this the government has taken all forests under its care, whether they are publicly or privately owned. The owners will not be deprived of their property without compensation, but the government will regulate the cutting of timber, and in certain cases may prohibit all cutting on tracts which ought to remain timbered, "to prevent floods, drouths, landslides, and to preserve unimpaired the scenic attractiveness of places of public resort." All owners of timberland and all leaseholders are required to report to the government their holdings in order that the property may be listed and cared for. Failure to report within a year subjects the forest to forfeiture.

The forested area of Korea is about 2,500,000 acres which is only one tenth of the land on which forests ought to be growing. Extensive timbered tracts remain in the Northern part of the country on the waters of the Yalu and Tumen rivers, and lumber operations are carried on in the mountain districts. But in the agricultural sections of the country, wood is very scarce and the fuel problem is serious. Coal and other mines have been opened by Americans, and one of the most pressing needs is timber for use in and about the mines. In that country, as elsewhere, large quantities of timber are necessary in developing mining property, and it is noteworthy that a country as backward industrially as Korea can put into practice the principle that the only sure way of getting timber is to grow it.

### Why Not Live a Century?

There is a strong conviction among scientific investigators at the present hour that men and women ought to be living to the ripe age of a full century, and that the adage of three score and ten ought to be relegated to the past. However this may be there is now altogether too much premature decay, and too many premature deaths. Motherhood is much to blame for the shortness of life. Parental training is another factor, and insidious environment is also a very important hindrance to long life. There are too many causes to enumerate them all in a paragraph, but enough to say that students of vital science are quietly investigating, finding much for encouragement. In the mean time those who know how to live are also quietly plodding along toward the century mark of their

existence, which they fully expect to reach by living lives of correct habits.—*The Liberator*.

### I Am an Optimist

Courage is one of the world's great words. It has molded the past with its deeds, and it carries the future in its dreams. If you turn your face from courage, if you stammer and falter before life, you will find scant fellowship at my fire, for I am an optimist to the marrow of the bone, and am a willing conscript in the long battle. Even when evil men sit in the seats of power, and when the fabric of society totters, I still have faith in the future; for I still have faith in the final victory of man over the evil he has created. Once during the dark days of the Civil War, Wendell Phillips was delivering a speech full of grim and hopeless omen. Suddenly Sojourner Truth, the eloquent negress, rose slowly in the audience and cried out in protest, "Wendell, Wendell, is God dead?"

I am with the wise Sojourner in believing that God is very much alive. Indeed, I believe that the long purpose of the Great Potter cannot in the end be balked by these little potters that he has called out of nothingness.

Yes, I am an optimist, but not a weak optimist who sees no failure in life, and therefore sees nothing to mend. I am of the sort who feel that thousands of things have gone wrong in this big beautiful world; but who feel also that there is no wrong that cannot be righted. "There is something wild in the world," says Professor William James. Yes, but man can tame it, as he has tamed the gray wolf and the wild apple. Not only do I believe that human ills are curable, but also that they will be cured some day through the awakened will of man. Let us arouse that will; let us put into its clenched hand the sword of purpose.—EDWIN MARKHAM, in *Success Magazine*.

### Happiness and Sunshine

The power of a sunny soul, a man who carries sunshine in his very presence, to transform the most trying situation in life, to light up the way even in the darkest gloom, is beyond all power to compute.

The world loves the sunny soul, the man who carries his holidays in his very eye; whose face is a pleasure-ground. The magic power of the sunshine man to transform the most trying situation in life is worth more than a fortune in money. There is a great medicinal value, also, in good cheer. A patient about to undergo a serious operation stands a better chance of regaining his lost health if he is cheerful and optimistic, than one who dwells on the pain he is about to endure and who figures out what it feels like to die in agony.

What a wonderful thing it is to be able to carry one's sunshine with him, to cast

## Estero Illustrated

Here is an opportunity for every reader of THE FLAMING SWORD MAGAZINE to obtain numerous views of the Koreshan Community and Town of Estero, Florida. We have issued a book of nearly 100 pages, entitled

### The Koreshan Unity Co-operative,

containing over fifty half-tone pictures of the buildings, the Park landscape, and some of the people of Estero. This book will prove to be of deep interest not only to the people of Lee County and readers of this Magazine, but also to progressive people throughout the world. The various industries of Estero are described; also our Co-operative Works at Bristol, Tenn., where we are preparing to operate an extensive wood-working plant.

The book also outlines our practical plan of Co-operation, which will enable the creators of wealth to receive and enjoy the benefits of the same. There is opportunity for many people to become associated with us on co-operative lines. Our plan of co-operation is destined to sweep the nation and the world, for it is a great and practical reform movement for the benefit of the masses.

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aglow of brightness and joy upon every condition of life! The power to transmute gloom into gladness, the mirth-provoking faculty, is worth everything to the youths who are starting out to make their own way in the world. They pass through life with much less friction; they carry a talisman that will make them welcome wherever they go.

The determination to be kind and helpful to everyone, to be cheerful and optimistic no matter what comes to us, is one of the noblest of ambitions. The persistent effort to give everybody a lift whenever possible, to make everybody we come in contact with a little better off for the contact, to radiate sunshine, cheer, hope, good will, to scatter flowers as we go along, to enjoy each day, to live the present to its utmost and not to wait for tomorrow before we begin to enjoy, this it is that opens wide the door to happiness.

Happiness is a question of heart and not money. It is mind and heart and not things, that make the joy of living. I know people, in middle life, who have not a thousand dollars in property or money, in the world, and yet they have managed to hold on to the secret of gladness and joy. They know how to be happy. They are infinitely happier than some rich people who do not look to mind but to things for their happiness.

Cheerfulness is a sign of sanity. It is the person who has no laughter, no fun in his nature, the person who becomes morose and melancholy who is in danger of losing his balance.—Selected.

**My Idea of a Teacher**

It seems to me, if I had a voice in choosing a teacher for my child, I would look for much outside the dry bones of scholarship. First of all, I would want the God-given boon of personal magnetism, then cheerfulness, unselfishness, love, and understanding of children, the gift of humor if it were possible, a tender heart, and abounding youthfulness. Of course, these qualities could not be bracketed off in examinations and given percentages, but they are of greater importance than high standing in the remarkable array of learning today. It simply means getting the best possible work out of a child, to say nothing of building his character. Look back on your childhood as I do, and remember how enthusiastically you worked for a teacher you loved, and how differently for a teacher you didn't love. It is the same with us today; we are nothing but grown up children, and labor is not labor when it is done for those we love.—Mrs. Curtis in *Success Magazine*.

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"Yes, I know they do, mamma; but the old hen—she always goes with 'em!"

#### A Lost Apology

The Professor of Philosophy, says a story in "Harper's Magazine," absent minded and full of enthusiasm, came into the sitting room.

"What a beautiful woman Mrs. Raymond is!" he exclaimed. "I have just had such a pleasant talk with her in the book store."

His wife looked up from her sewing.

John!" she exclaimed, "where is your collar?"

The Professor of Philosophy put his hand to his throat. "I must have left it at the barber shop. Yes, that's it. I went to the barber shop then to the book store. Why," he ended lamely, "Mrs. Raymond would think it very careless of me to appear in public without my collar, wouldn't she?"

"Rather," said his wife. "Perhaps you'd better call her up and tell her just how it happened."

"Exactly," said the professor.

The professor went to the telephone.

"Hello central, hello. Hello—is this Mrs. Raymond? Yes? Well, really, it was very stupid of me, Mrs. Raymond; but, you know, I have been thinking of something very important, and I quite forgot to put on my collar. I—oh!—ah!—good bye."

The professor suddenly hung up the receiver. He gave utterance to a mild exclamation.

"John!" exclaimed his wife.

"She said she hasn't been out of the house today," groaned the professor.

#### Necessity and Invention

A mother with her seven children started away on a journey. After entering the car the largest child was laid out flat on the seat, and the remaining six then sat upon him in a row.

When the conductor came around to collect the fares the mother counted her money, handed it over, smiled and suavely said: "Sir, the oldest is under six."

#### As Far as She Could Go

She was a new cook, and anxious to please. So was the mistress that she should, especially on a certain evening when there was special company at dinner. To the consternation of the hostess, appeared Bridget, holding before her a plate of tomatoes, but arrayed minus her waist and skirt.

"Well ma'am," she said, "I did it—did what ye told me: bring the tomatoes in undressed. But I'll lose me place first before I take off another stitch."

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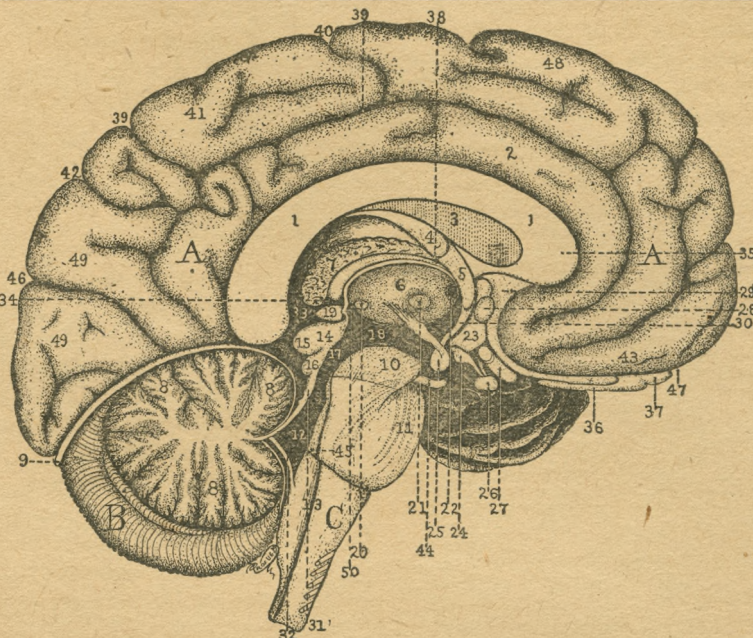
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